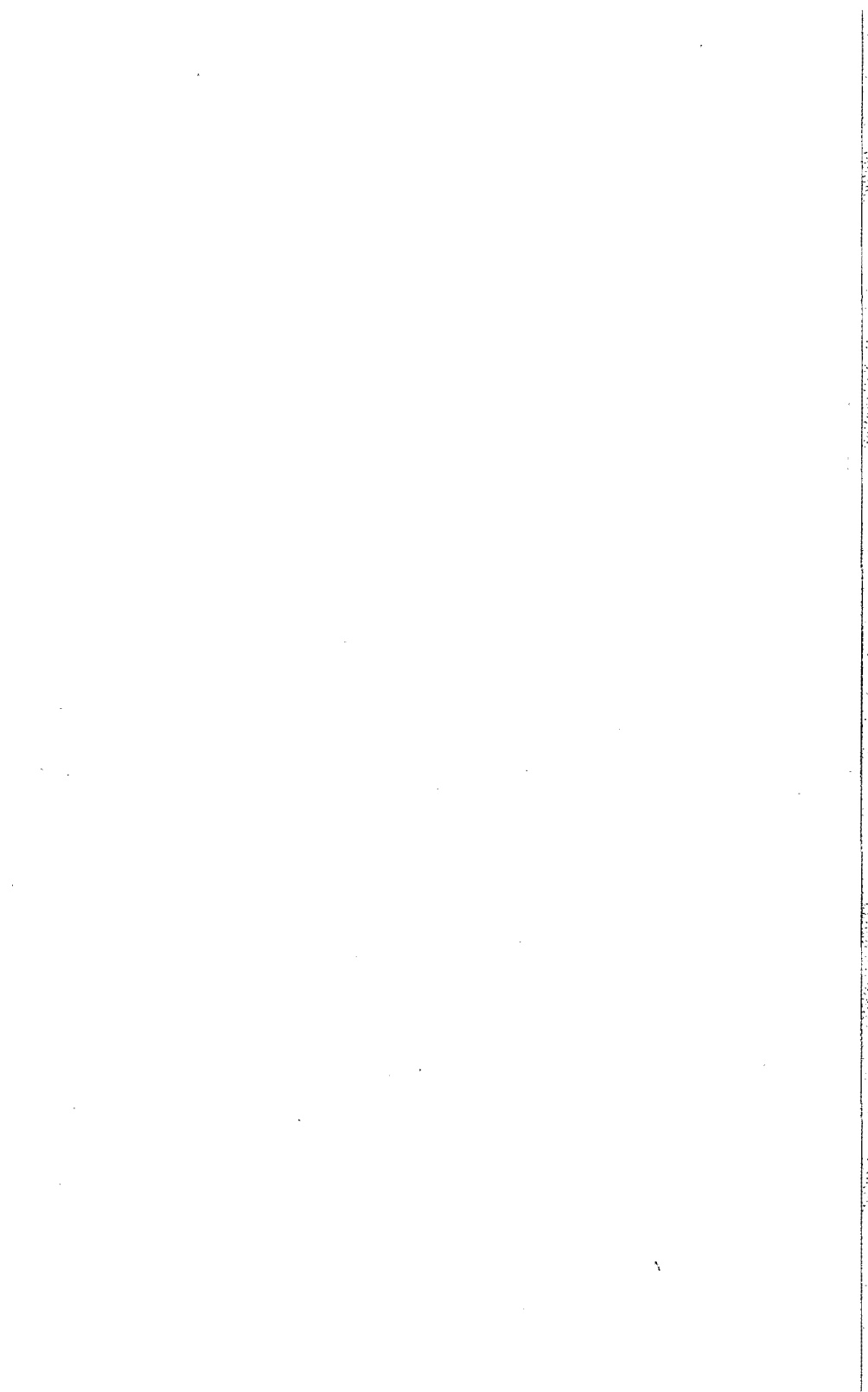


SRI GURU GRANTH SAHIB

Historical-Socio Economic Perspective



SRI GURU GRANTH SAHIB

Historical-Socio Economic Perspective

Dr. Kirpal Singh

Ph.D., D.Litt.



**PUBLICATION BUREAU
PUNJABI UNIVERSITY, PATIALA**

©
Department of Sri Guru Granth Sahib Studies,
Punjabi University, Patiala
(Established under Punjab Act No. 35 of 1961)

SRI GURU GRANTH SAHIB
Historical-Socio Economic Perspective
by
Dr. Kirpal Singh

ISBN : 978-81-302-0176-4

2012
Copies : 1100
Price : 240.00

Published by A.S. Chawla, Registrar, Punjabi University, Patiala and
Printed at M/s. Printwell Press, Industrial Focal Point, Amritsar.

FOREWORD

Sri Guru Granth Sahib is the supreme spiritual authority of the Sikh religion. The uniqueness and multi-faceted nature of Sri Guru Granth Sahib lies in establishing the relevance of its humanitarian concerns to every era in history. Its contemporaneous significance has been established through various events from time to time. Its eternality and cosmopolitan approach to nature and humanity has attracted the attention of various religious leaders, scholars and researchers all over the world. Today, it is being studied with great reverence, interest, inquisitiveness and enthusiasm in academic circles also. Its philosophical aspects are being probed by the intelligentsia globally. With this the responsibilities of such institutions which are associated with this discipline have increased manifold. The emergence of new socio-economic challenges on the world map has further toughened the modern inter-philosophical research.

The primary challenge before the Sikh intelligentsia is to propagate the Bani in a modern era framework because the new generation wants a new way of argument to establish the message enshrined in Sri Guru Granth Sahib. The modern world is badly rotten in the narrow vision for class, cultural and linguistic contradictions. Sri Guru Granth Sahib is the only Granth in the world history which is very much above individuality and propagates philosophy only with clear vision for life and its struggle in the service of mankind. The powerful insides like "Sabhse lae milae jio", "rang parang uparjana", "kise na disey bahra jio", "na ko mera dushman rahea na hum kis ke bairayee" are the philosophical aspects of life based on humanity much above the stigma of caste, creed, religion and geographical boundaries of the world.

The department of Sri Guru Granth Sahib Studies, Punjabi University, Patiala has long been nourishing the humanity in general and intelligence in particular in the Philosophy of Sri Guru Granth Sahib. The "Sri Guru Granth Sahib: Historical-Socio Economic Perspective" is another drop in the large ocean put by Dr. Kirpal

Singh who is well-known for his deep knowledge in the field of Sikh History and religion.

I feel honoured to be a part of this philosophical effort propagating the cause of humanity based on the eternality of Sri Guru Granth Sahib. This book will surely help the scholars and researchers to have advanced research in future.

Punjabi University, Patiala

Dr. Jaspal Singh
Vice Chancellor

DEPARTMENTAL NOTE

Department of Sri Guru Granth Sahib Studies, Punjabi University Patiala, is the sole and a unique Department in the world established after the name of a scripture. It holds a very distinguished place among the research departments of the University. All the departments of the university had started with in 1962 were concerned with teaching only. But a question arose in the minds of scholars who had dreamt of the University that if scope of the university is confined to teaching only, in what way a University and a college can then be differentiated. The concept of research departments was the result of the deliberations upon this question. Four departments were established and Department of Sri Guru Granth Sahib Studies is one of them.

Dr. Taran Singh, an authority on Sikh religion, was the founder head of this Department. Main objective of the creation of the Department was to spread the ideology of Sri Guru Granth Sahib through published work. The founders of Sikh religion had expressed spiritual, philosophical, historical and cultural concepts in the form of Bani (hymes). The aim was to describe these concepts in an easily accessible manner so that a positive role could be played to make the research work of the scholars engaged in this field more fruitful.

Those great men, with whose initiative and vision the idea of this Department was converted into a reality, knew that only such a department can connect the people of this region with their prideful heritage because, we know, if any nationality or region do not make pride of its heritage a part of his life like the daily prayer then a question mark hangs over their commitment. This Department within its limitations, has made constant efforts for making pride of their heritage the part of people's hearts. It has endeavored to enrich the university scholarship by its academic activities since its inception. Publications of the Department are a sound evidence in this regard.

During the recent years, along with the new initiatives the university has taken under the able leadership of Dr. Jaspal Singh, the

Vice-Chancellor, new decisions have also been made about the present form of this Department.

In the present era of globalization, when the new conceptions have made their way into the whole academic world a review of the functioning of the teaching and research departments became essential. It was concluded that neither research nor teaching alone can quench the human thirst for knowledge. Therefore, the research and teaching must go hand in hand and complement each other. In this light, a new decision was taken during the academic year 2011 and the 'School of Sikh Theology' was established in the Department. In the academic world of the Indian sub-continent, it is the only School where teaching is entirely different from the conventional courses.

With the idea to bring out something fresh in the sphere of the Studies, it was decided to get books written on some essential aspects of the form and conceptual constitution of Sri Guru Granth Sahib. Eminent scholars of Sikh religion were chosen for this objective. They were requested to help the Department to give shape to our pride of inheritance so that the plans of the Department could take concrete form. Their wholehearted response became the secret of our success. The present book is being published under the title of 'Sri Guru Granth Sahib: Historical-Socio-Economic Perspective'. Its author, Dr. Kirpal Singh, has completed the assigned task with a great dedication and hard work. Dr. Gurnek Singh, a Professor in this Department, have gone through the manuscript of this book. I am much indebted to both of these scholars. I am sure that this book will be very helpful for the scholars, researchers and other persons having interest in this field.

Sri Guru Granth Sahib Studies Department
Punjabi University, Patiala

Sarbjinder Singh (Dr.)
Professor & Head

PREFACE

The tercentenary celebrations of conferment of Guruship on Sri Guru Granth Sahib in 2008-09 inspired me to pay my humble tribute on that auspicious occasion. Fortunately, I got an invitation from the Vice-chancellor of Punjabi University, Patiala to write a monograph on some aspects of Sri Guru Granth Sahib, as celebration of tercentenary was part of their project. I readily agreed to write on its historical perspective. I had delivered two lectures for Principal Iqbal Singh Memorial Trust on this topic, which were published in 1997-1998.

At the initial stage, deep study of the text of Sri Guru Granth Sahib was undertaken. It was an uphill task to collect the relevant quotations relating to political, social, religious and economic conditions of those times. I had started this work when I was awarded the Senior Fellowship of Indian Council of Historical Research, New Delhi. In this way I had studied the secular way of life in Sri Guru Granth Sahib and continued the work over this subject even afterwards.

The text of Sri Guru Granth Sahib is full of allegories, similes and metaphors. These similes and metaphors etc. explain the complexities of spiritual life by giving examples from contemporary life. For instance, simile of cultivating land is linked to spirituality.

“Make your mind the farmer, good deeds the farm,
modesty the water, and your body the field.

Let the Lord's Name be the seed, contentment the plow,
and your humble dress the fence.”

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥

ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥

Sri Guru Granth sahib – page 595

At places metaphors have to be explained as is the case given below:

“You are the Sultan or common man - how does this add to Your greatness?”

ਤੂੰ ਸੁਲਤਾਨੁ ਕਹਾ ਹਉ ਮੀਆ ਤੇਰੀ ਕਵਨ ਵਡਾਈ ॥

Sri Guru Granth Sahib pp 795

Here Sultan is meant for God.

An allegory means a description of one thing under the image of another, just as in the following verse. Here the humility is advocated for spiritual elevation.

“Farid, become the grass on the path,

If you long for the Lord of all.

One will cut you down, and another will trample you underfoot;

Then, you shall enter the Court of the Lord.”

ਫਰੀਦਾ ਬੀਉ ਪਵਾਹੀ ਦਭੁ ॥

ਜੇ ਸਾਂਈ ਲੋੜਹਿ ਸਭੁ ॥

ਇਕੁ ਛਿਜਹਿ ਬਿਆ ਲਤਾੜੀਅਹਿ ॥

ਤਾਂ ਸਾਈ ਦੈ ਦਰਿ ਵਾੜੀਅਹਿ ॥

Sri Guru Granth Sahib – page 1378

Most of the historical facts have been deduced from various allegories, similes and metaphors depicting social, religious and political life of the people. Relevant quotations have been given to elucidate various statements.

Sri Guru Granth Sahib is treasure of Bhakti literature, poetry and spiritual elevation for mankind. There are several strands in its brilliant spectrum. It is a unique and multifacial scripture. The essence of its ideology is to integrate humanity, irrespective of caste, colour or creed. However the monograph in hand relates to its historical, socio-economic perspective and has eight chapters preceded by an introduction.

The introduction explains the uniqueness of Sri Guru Granth Sahib and significance of its historical perspective viz. social reforms and prevention of corruption etc. The Sikh scripture advocates the universal brotherhood of man irrespective of caste, colour and creed. The Sikh Gurus were against asceticism and taught people to shun evil tendencies while living in social environment.

The first chapter deals with the reference to the biographical account of the Sikh Gurus. At places, the Gurus themselves have

given indication of their own lives. Var of Balwand and Satta gave a number of verses relating to the life of Guru Angad Dev, the second Sikh Guru and Guru Amar Das, the third Sikh Guru. Similarly, Guru Amar Das went to Kurukshetra and Hardwar and Guru Ram Das, fourth Sikh Guru, had given a detailed account of his journey to the places of pilgrimage. Guru Arjan Dev, the fifth Sikh Guru, has included a number of verses indicating the important events of his life like attack of Sulhi Khan, the birth of Guru Hargobind. The verses of Bhatts also refer to the life of Gurus.

Second chapter deals with various political institutions of the times of the Gurus. Guru Nanak Dev, founder of Sikhism, lived in the Sultanate period, when Sultan was the supreme head of the state. During the Mughul period, Badshah or Patshah was the supreme. Both institutions have been discussed. Political nomenclature like Khan, Dewan (ਦੀਵਾਨ), Amir etc. have been discussed. Reference to Babar's invasion and Guru Nanak Dev's description of the sufferings of the people have been given in detail in his verses.

Third chapter deals with religious traditions. In its introduction the nature of religious antagonism has been given. Then in Muslim tradition—true qualities of Muslim has been mentioned. It is followed by the verses indicating the Brahminical rituals and traditions. Sikh Gurus were against the rituals and formalities. Gurus were against the dichotomy of evil intentions in mind and religious appearance externally. Then this chapter deals with the Sidh (ਸਿਧ) traditions. Sikh Gurus were also against austerities. In the end, it gives Jain traditions of living. Sikh Gurus advocated normal life with the control over evil tendencies and meditation on the name of God.

Critique of religion is the fourth chapter which deals with the criticism of rituals, formalities and superstitions prevailing among the Hindus as well as Muslims. Sikh Gurus advocated purity of heart, virtuous life, service to humanity and meditation on the name of God. They were against hypocrisy and criminality under the garb of religious dress and appearance. Gurus were against outwardly having Muslim manners and way of life and secretly worshipping the Hindu Gods.

The fifth chapter deals with the tribal references like Moghuls, Pathans, Turks, Hindus, etc. Secondly it deals with the social institutions like marriage, polygamy, prostitution and sati. It also relates

to caste system. From various similes and metaphors, sports and amusement of the time have been deduced and described in brief.

Sixth chapter deals with economic conditions of the times. The entire chapter has been deduced from various allegories, similes and metaphors taken from daily life to explain the spiritual elevation and complexities. Agriculture and its implements have been mentioned. Persian wheel, life of bulls and animals have been referred to in various allegories. In trade, merchants, bankers, weighers etc. have been mentioned. There is also a mention of landlord and tenants relationship, threshing of crops etc. has also been given. An allegory of blacksmith has been explained indicating the significance of remembering of the name of God. In the end it deals with the economic disparities and preference for middle class society.

The seventh chapter deals with the historical background of Sacred Ragas. This chapter relates to evolution of music. Music is in every creature as the world was created in the atmosphere created by heavenly winds. Therefore, Gurus adopted music as a media for preaching spiritualism. Music in Sikhism was started by Sri Guru Nanak Dev, the founder of Sikhism. He had with him a lifelong companion, Mardana, who used to play the musical instrument Rabab (ਰਬਾਬ). This chapter ends with brief historical background of the Ragas in Sri Guru Granth Sahib.

The eighth and the last chapter deals with the religious persecution. It gives the persecution of Nam Dev as narrated by Nam Dev himself in a verse enshrined in Sri Guru Granth Sahib. Secondly it gives the persecution of Kabir as described by himself in his verse included in Sri Guru Granth Sahib.

For reference purpose, the different quotations have been used from the standard volume of Sri Guru Granth Sahib having 1430 pages and published by SGPC, Amritsar. For the English translation of various hymns quoted in the monograph, I have consulted the English translation of Sri Guru Granth Sahib by S. Manmohan Singh, published by S.G.P.C., Amritsar along with the one given in www.granth sahib.com. During the writing of this monograph, information was sought regarding Sri Guru Granth Sahib, Sikh culture, Ragas, Sikh religion and other religions given on various websites. The list of these websites is long and not possible to acknowledge them individually. We are thankful to all.

Acknowledgements

I am thankful to the institutions which encouraged me to pursue this study. Indian Council of Historical Research persuaded me to write on secular life as depicted in Sri Guru Granth Sahib. Punjabi University, Patiala facilitated me to accomplish this project. I am grateful to Dr. Jaspal Singh, Vice Chancellor, Punjabi University, Patiala, who very kindly agreed to write its Foreword.

Professor Mohinder Singh Sethi, Vice-Principal, Green Hills Engineering College, Kumarhatti, (Himachal Pradesh) has carefully and patiently gone through the manuscript and suggested various improvements. He has taken pains to type the entire monograph and his effort in completion of this work is commendable. I am indeed sincerely thankful to him.

I am also thankful to Professor Kulwant Singh who has very kindly gone through the typescript and made useful suggestions.

Sincerest thanks are due to Dr. Harinder Kaur, my daughter and Mrs. Joginder Kaur, my wife who helped me a lot in completing this project. My thanks to S. Gurbachan Singh 'Kirti' for helping me in proofreading and also to Publication Bureau, Punjabi University, Patiala for publishing this monograph.

1288, Sector 15-B, Chandigarh

Kirpal Singh



CONTENTS

Foreword	(v)
Departmental Note	(vii)
Preface	(ix)
Introduction	1-8
1. A Source of Sikh History	9-22
The Visit of Guru Amar Das to Kurukshetra	11
Guru Ram Das	15
Guru Arjan Dev and Akbar- The Mughal Emperor	17
2. Political Institutions and Events	23-39
Sultan	23
Padshah	25
Dewan	27
Qazi	29
Elites	30
Cow tax and Jazia	32
Political Events	33
3. Religious Traditions	40-54
Muslim Traditions	42
Brahmanical Traditions	46
Sidh Traditions	48
Jain Traditions	52
4. Critique of Religion	55-67
Criticism of rituals and superstitions	55
Depiction of society in general	63
How religion was used for beggary	63
Perversions of the Age	64
5. Social Scenario	68-90
1 Tribal References	68
2 Social Institutions	76
3 Sports and Amusement	84

4	Catching of Animals (Hunting)	89
6.	Economic conditions	91-103
	Agricultural Layout	91
	Trade	98
	Service	99
	Politeness and civility	99
	Boat of meditation, only way to cross the ocean of life	100
	Futility	101
	Economic disparity	101
	Economic middle class	102
7.	Historical background of sacred Ragas	104-114
	Varieties of various ragas	105
	Music in Sikhism	107
	The ragas and contributors of	108
	Sri Guru Granth sahib	
	Symphony of Ragas	110
	Ragas named after birds	110
	Ragas named after tribes	111
	Ragas belonging to other countries and regions	112
	Seasonal ragas	113
	Other ragas	114
8.	Religious persecution	115-121
	Persecution of Nam Dev	115
	Persecution of Kabir	119
	Bibliography	122-124

INTRODUCTION

Before the advent of Sikhism, many a prophets of the world have given sermons to uplift the spiritual life of the people. We know the teachings of Socrates only through the writings of Plato and Senophon. Bhudha has left for us no written memoirs of his teachings. Confucius also did not himself pen down the detailed principles of the moral and social system. Christ did not put his doctrines in writing and we are obliged to trust the gospels as recorded by Mathew, Mark, Luke and John. Prophet Mohammed himself did not write the holy Quran and subsequently it was recorded by his adherents and followers. But the teachings of Sikh Gurus were recorded by themselves and compiled by fifth Guru, Sri Guru Arjan Dev. The compilation is known as Sri Guru Granth Sahib. Thus, in the scriptures of the world, Sri Guru Granth Sahib, has a unique position.

Sri Guru Granth Sahib is remarkable for several reasons. Of all the known religious scriptures this book is the most venerated. It means more to the Sikhs than Quran to the Muslims and Bible to the Christians.⁽¹⁾ Moreover, it has no narrow or sectarian approach. It has got the universal appeal. Its focus is on the entire mankind rather than on a particular sect or a nation. Guru Arjan Dev, the fifth Sikh Guru, who compiled Sri Guru Granth Sahib, has defined religion in the broadest possible terms stating that the religion is based on good actions and noble deeds. In his famous composition, *Sukhmani*, he writes, "Of all the religions, the best is the one which is based on remembering God and noble actions."⁽²⁾ One of the main feature of the Sri Guru Granth Sahib is that it contains the writings of religious teachers of Hinduism and Islam. "To have discovered and embraced the deep harmony underlying the historic Hindu-Muslim discord has

-
1. Arnold Toynbee, Foreword, The Sacred Writings of the Sikhs, UNESCO, Oriental Longman, Page 7
 2. Sukhmani Sahib, Guru Granth Sahib, page-266

been a noble spiritual triumph".⁽³⁾

History and religion constitute two separate subjects which are well defined in their respective fields. The former deals with the past and the later are connected with faith and its allied rituals etc. Normally, they are distinct as History of Christianity and Christian Theology are different. Same is the case with History of Islam and Islamic Theology. But the case of Sikhism it is quite different. We have ten Gurus in Sikhism. Their life span is from 1469 to 1708 A.D. All the Gurus had the same spirit and same vision.

"They shared the One Light and the same way; the Guru just changed His body."

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥

Guru Granth Sahib- page 966

But every Guru had to face different challenges. Responses of the first five Gurus are preserved in their holy Granth in the form of verses. The later Gurus responded to their times with their actions. *Miri Piri* of Guru Hargobind, martyrdom of Guru Teg Bahadur, *Sahibzadas* of Guru Gobind Singh etc. These cannot be divorced from Sikhism and these can hardly be explained without the help of history. In this way, Gurus history and history of Sikh martyrs have become part of Sikh theology. In the Sikh prayer all the martyrs are remembered twice-both in the morning and in the evening prayer. Guruship has been bestowed on Sri Guru Granth Sahib by the tenth master – Guru Gobind Singh (1675-1708 A.D.).⁽⁴⁾ The text of Sri Guru Granth Sahib can hardly be understood without the help of history of that time.

Various allegories in Guru Granth Sahib explain the spiritual life. These examples have been given from daily life of the people. We can only understand the spiritual significance of those lines by understanding the contemporary life referred therein. Guru Nanak, the founder of Sikhism, writes:

"O' Nanak, the bags of coins are brought in
and placed in the Court of our Lord and Master, and there,
the genuine and the counterfeit are separated.

3. Arnold Toynbee, Foreword, The Sacred Writings of the Sikhs, UNESCO, Page-8.

4. Senapat, Gursoba, edited Ganda Singh, Patiala-1996, page 52-170

ਨਾਨਕ ਬਦਰਾ ਮਾਲ ਕਾ ਭੀਤਰਿ ਧਰਿਆ ਆਣਿ ॥
ਖੋਟੇ ਖਰੇ ਪਰਖੀਅਨਿ ਸਾਹਿਬ ਕੈ ਦੀਬਾਣਿ ॥

Sri Guru Granth Sahib- Page 789

Guru Nanak worked in the *Modikhana* (Store House) of Daulat Khan Lodhi, who subsequently became governor of Punjab in 1504 A.D.⁽⁵⁾ In those days the revenue was collected in kind and all the officials were paid their wages in kind. At times, land grants were given to government officials. There was acute shortage of currency.⁽⁶⁾ While working in *Modikhana*, Guru Nanak came in contact with government officials as well as with peasants who used to visit to deposit grains in the *Modikhana*. There Guru Nanak saw the corruption prevalent in the system and as such the corruption was rampant in the revenue administration of the Sultans which has been described in *Asa Di Var* in the following hymn

“Greed and sin are the king and prime minister; falsehood is the treasurer

Sexual desire, the chief advisor, is summoned and consulted;

They all sit together and contemplate their plans

Their subjects are blind, and without wisdom, they try to please the will of the dead”

ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥

ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥

ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥

Siri Guru Granth Sahib – page 468-469

Guru Nanak identified himself with the lower strata of society as he has stated:

“Nanak seeks the company of the lowest of the low class, the very lowest of the low. Why should he try to compete with the great?

In that place where the lowly are cared for-there, the Blessings of Your Glance of Grace rain down.”

5. Kirpal Singh, *Janamsakhi Tradition-An Analytical Study*, Amritsar 2004, page 67

6. W. H. Moreland, *Agrarian System of Muslem India*, Allahabad 1929, page -68

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥
 ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥
 ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥

Siri Guru Granth Sahib - page 15

Guru Nanak had been hailed as "Prophet of the people." He was sharing the agony and sorrows of the masses, when Babar's soldiers were committing brutality on men, women and children. Guru Nanak was an eye witness to the third invasion of Babar in 1521 A.D. at Syedpur, modern Eminabad, District Gujranwala, Pakistan.⁽⁷⁾ Though the war details are given in various books, it was reserved for Guru Nanak to write about the sufferings of people during the invasion. Describing the brutality inflicted by Babar, which greatly upset the existing conditions, Guru Nanak writes:

"Where are the games, the stables, the horses? Where are the drums and the bugles?
 Where are the sword-belts and chariots? Where are those scarlet uniforms?
 Where are the rings and the beautiful faces? They are no longer to be seen here."

ਕਹਾ ਸੁ ਖੇਲ ਤਬੇਲਾ ਘੋੜੇ ਕਹਾ ਭੇਰੀ ਸਹਨਾਈ ॥
 ਕਹਾ ਸੁ ਤੇਗਬੰਦ ਗਾਡੇਰਤਿ ਕਹਾ ਸੁ ਲਾਲ ਕਵਾਈ ॥
 ਕਹਾ ਸੁ ਆਰਸੀਆ ਮੁਹ ਬੰਕੇ ਐਥੈ ਦਿਸਹਿ ਨਾਰੀ ॥

Siri Guru Granth Sahib - pp 417

Guru Nanak was a keen observer of life. His similes and metaphors are not confined to any one aspect of life, but cover the entire spectrum of life. At one place he has addressed God in the following words:

"You are the Sultan or common man - how does this add to Your greatness?"

ਤੂ ਸੁਲਤਾਨੁ ਕਹਾ ਹਉ ਮੀਆ ਤੇਰੀ ਕਵਨ ਵਡਾਈ ॥

Siri Guru Granth Sahib - page 795

7. Memoirs of Zahiruddin Babar, translated John Leyden and William Erskine, revised by Lucas King, Oxford University Press, 1921, Vol. II, page 145

Here Guru Nanak has explained that Sultan is all powerful. The simile of Sultan has been given because Guru Nanak had lived in the Sultanate period (1000-1600 A.D.) which preceded the Mughal period. Sultan was considered to be a shadow of God.⁽⁸⁾ They were powerful rulers having vast civil and military powers. Thus we have to understand the nature and meaning of hymns written by Guru Nanak in that context.

In the entire history of medieval India, Guru Nanak is the first prophet who advocated the equality of women. He openly declared in *Asa Di Var*:

“why call her bad? From her, kings are born.”

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥

Siri Guru Granth Sahib - page 473

In Sri Guru Granth Sahib, various similes and metaphors relate to social evils like prostitution, sati, caste system and these have been condemned. The historical perspective of all these customs have been discussed in the chapter ‘Social Strata of Society.’

The teachings of Sikh Gurus emphasise one aspect, that is, to have control over lust, anger, greed, attachment and ego (ਕਾਮ, ਕਰੋਧ, ਲੋਭ, ਮੋਹ, ਅੰਹਕਾਰ) as these are the root cause of all evils. Guru Nanak has given simile for swimming the ocean of life:

“The lotus flower remains untouched upon the surface of the water, and the duck swims through the stream;

With one’s consciousness focused on the Word of the Shabad, one crosses over the terrifying world-ocean. O’ Nanak, chant the Naam, the Name of the Lord.”

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥

Siri Guru Granth Sahib - page 938

Guru Nanak explained to the Sidhas (*Sidh Gosht* in Guru Granth Sahib) the ideal way of life is to have complete control over lust, anger, greed, attachment and ego (ਕਾਮ, ਕਰੋਧ, ਲੋਭ, ਮੋਹ, ਅੰਹਕਾਰ). Excess of these five passions is the source of miseries not only for the human beings but for the entire creation. The fish is caught by

8. Ishtiaq Hussain Quereshi, *The Administration of the Sultanate of Delhi*, Lahore-1942, page 46. He has quoted Aklaq-i-Jalali, page 134

greed, elephant is caught by lust, monkeys are caught because of their excessive greed. Anger paralyses the body. Ego is very subtle and is visible in all human beings. Unless ego is sublimated, spirituality cannot be achieved. Guru Ram Das says:

“In egotism, selfless service cannot be performed, and so the soul goes unfulfilled.”

ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ ॥

Siri Guru Granth Sahib - page 560

The real religion teaches us to cultivate virtues of service, kindness and humility, which are indicative of spiritual and moral values of life. That can be achieved by control over lust, anger, greed, attachment and ego (ਕਾਮ, ਕਰੋਧ, ਲੋਭ, ਮੋਹ, ਅੰਹਕਾਰ) and remembering the name of God with the blessings of the Guru as Guru Arjan says:

“By Guru’s Grace, the supreme status is obtained, and the dry wood blossoms forth again in lush greenery.”

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥

Siri Guru Granth Sahib- page 10

The compilation of Guru Granth Sahib was completed in 1604 at Ramsar (outside the town of Amritsar at that time and now part of Amritsar) under the supervision of Guru Arjan. Bhai Gurdas, the nephew of third Guru, Guru Amar Das, worked as a scribe. The Guru Granth Sahib was installed in Darbar Sahib, now known as Golden Temple.⁽⁹⁾

The hymn and verses from thirty six contributors including six Sikh Gurus has been included in Sri Guru Granth Sahib. Besides Sikh Gurus, the thirty saints whose hymns and verses are included in the holy Granth belonged to different strata of the society, namely- a cobbler, a washerman etc. They belonged to different religious traditions and different parts of India.⁽¹⁰⁾ It can be observed that long before the dawn of modern civilization based on science and technology, the Sikh scripture, Sri Guru Granth Sahib, taught the lessons of co-existence and tolerance which are so essential not only

9. Bhai Kahn Singh, Mahakosh, see “Guru Granth Sahib”

10. The Sacred Writings of the Sikhs, UNESCO, Orient Longman 2000, page 18

in the religious sphere but also in the strife torn national and international life of humanity.

The hymns in the Holy Granth have been listed in thirty one ragas including rag Kalyan (Rag Yaman). Verses have been arranged uniformly in all ragas, starting with the hymns of Guru Nanak Dev, followed by verses from other Sikh Gurus in the chronological order followed by verses of Bhagat Kabir and other saints. The opening verse of the Guru Granth Sahib is Japji of Guru Nanak Dev and it ends with the thanksgiving verse of Guru Arjan Dev, the compiler of Holy Granth.

The hymns in the Sri Guru Granth Sahib have universal appeal and have not been addressed to any particular sect, community or nation. In the atmosphere of religious antagonism, the Sikh scripture exhorts interfaith dialogue and declares:

“The One God is our father; we are the children of the One God. You are our Guru”

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥

Siri Guru Granth Sahib – page 611

One of the essentials of religious tolerance is the recognition of other faiths in dealing with the ills of the society. Usually no religion considers the other religion equal to itself. It is only the Guru Granth Sahib which recognizes that all religions are capable of elevating the human soul. Guru Amar Das, the third Sikh Guru says in a verse :

“The world is going up in flames - shower it with Your Mercy, and save it!

Save it, and deliver it, by whatever method it takes.”

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥

Siri Guru Granth Sahib – page 853

The Guru Granth Sahib has accepted the separate identity of the Hindus and Muslims with their diverse customs and ceremonies. In a verse, Guru Arjan says:

“Some call Him, ‘Ram, Ram’, and some call Him, ‘Khudaa-i’.

Some serve Him as ‘Gusain’, others as ‘Allaah’.

He is the Cause of causes, the Generous Lord.

He showers His Grace and Mercy upon us.

Some bathe at sacred shrines of pilgrimage, and some make the pilgrimage to Mecca.

Some perform devotional worship services, and some bow their heads in prayer.

Some read the Vedas, and some the Koran.

Some wear blue robes, and some wear white.

Some call themselves Muslim, and some call themselves Hindu.

Some yearn for paradise, and others long for heaven.

Says Nanak, one who realizes the Hukam of God's Will, knows the secrets of his Lord and Master. "

ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ ॥

ਕੋਈ ਸੇਵੈ ਗੁਸਈਆ ਕੋਈ ਅਲਾਹਿ ॥

ਕਾਰਣ ਕਰਣ ਕਰੀਮ ॥

ਕਿਰਪਾ ਧਾਰਿ ਰਹੀਮ ॥ ਰਹਾਉ ॥

ਕੋਈ ਨਾਵੈ ਤੀਰਥਿ ਕੋਈ ਹਜ ਜਾਇ ॥

ਕੋਈ ਕਰੈ ਪੂਜਾ ਕੋਈ ਸਿਰੁ ਨਿਵਾਇ ॥

ਕੋਈ ਪੜੈ ਬੋਦ ਕੋਈ ਕਤੇਬ ॥

ਕੋਈ ਓਵੈ ਨੀਲ ਕੋਈ ਸੁਪੇਦ ॥

ਕੋਈ ਕਰੈ ਤੁਰਕੁ ਕੋਈ ਕਹੈ ਹਿੰਦੂ ॥

ਕੋਈ ਬਾਛੈ ਭਿਸਤੁ ਕੋਈ ਸੁਰਗਿੰਦੂ ॥

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ ॥

ਪ੍ਰਭ ਸਾਹਿਬ ਕਾ ਤਿਨਿ ਭੇਦੁ ਜਾਤਾ ॥

Siri Guru Granth Sahib – page 885

The Guru Granth Sahib shunned class, caste and creed and vehemently stressed the equality of mankind. It gives highest respect to the divinity of man. Guru Amardas, the third Sikh Guru says:

"O my mind, you are the embodiment of the Divine Light

recognize your own origin"

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

Siri Guru Granth Sahib – page 441

A SOURCE OF SIKH HISTORY

Sri Guru Granth Sahib is an important source of history in general and Sikh history in particular. Some of the hymns preserved therein indicate the situation in which they have been composed. At certain places, the Sikh Gurus themselves throw light on significant traits of their lives. Some verses included in Sri Guru Granth Sahib directly relate to the lives of the Gurus e.g. "Ram kali Ki Var- Rai Balwand Tatha Satte Dum", "Sad Sunder" etc. Like all prophets, Guru Nanak Dev, the founder of Sikhism was greatly misunderstood as he himself writes:

"Some call him a ghost; some say that he is a demon.
Some call him a mere mortal; O, poor Nanak!"

ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੋ ਕਹੈ ਬੇਤਾਲਾ ॥
ਕੋਈ ਆਖੈ ਆਦਮੀ ਨਾਨਕੁ ਵੇਚਾਰਾ ॥

Sri Guru Granth Sahib – page 991

In several hymns preserved in Sri Guru Granth Sahib, Guru Nanak Dev had dialogues with leaders of various denominations like Sidhas, Pandits, Pirs, Mullan, Qazis etc. Their dialogues have been recorded by Gurdas Bhalla – nephew of Guru Amardas, the third Sikh Guru and contemporary of Baba Budha who had seen and served Guru Nanak Dev and had played a leading role in the early Sikh history⁽¹⁾. The dialogues of Guru Nanak Dev with leaders from various sects are the first hand and true source of information for constructing the life of Guru Nanak Dev.

In order to find his true successor, Guru Nanak Dev in the last phase of his life, put his sons to various tests and found them not worthy of leading the Sikh clan. Ultimately he found in Bhai Lehna his true successor. Bhai Lehna was named Guru Angad Dev. This has been recorded in Satta Balwanda Var in Sri Guru Granth Sahib:

1. Kirpal Singh, Janamsakhi translation, A historical Analysis, Amritsar 2004, Page 32-33.

“His sons did not obey his word; they turned their backs on him as Guru.

These evil-hearted ones became rebellious; they carried loads of sin on their backs.

Whatever the Guru said, Lehna did, and so he was installed on the throne.

Who has lost, and who has won?”

ਪੁਤ੍ਰੀ ਕਉਲੁ ਨ ਪਾਲਿਓ ਕਰਿ ਪੀਰਹੁ ਕੰਨ੍ਹ ਮੁਰਟੀਐ ॥

ਦਿਲਿ ਖੋਟੈ ਆਕੀ ਫਿਰਨਿ ਬੰਨ੍ਹਿ ਭਾਰੁ ਉਚਾਇਨਿ ਛਟੀਐ ॥

ਜਿਨਿ ਆਖੀ ਸੋਈ ਕਰੇ ਜਿਨਿ ਕੀਤੀ ਤਿਨੈ ਥਟੀਐ ॥

ਕਉਣੁ ਹਾਰੇ ਕਿਨਿ ਉਵਟੀਐ ॥

Sri Guru Granth Sahib – page 967

After his nomination as successor of Guru Nanak Dev, Guru Angad Dev shifted to Khadoor Sahib (District Amritsar) and same has been stated in the following lines:

“Then the True Guru, the son of Pheru, came to dwell at Khadoor.”

ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੂਰੁ ॥

Sri Guru Granth Sahib – page 967

Khivi, wife of Guru Angad Dev, has been described as a noble lady who managed the common kitchen meant for Sikhs. The following hymn explains about the management and food in the kitchen:

“Balwand says that Khivi, the Guru’s wife, is a noble woman, who gives soothing, leafy shade to all.

She distributes the bounty of the Guru’s Langar; the kheer - the rice pudding and ghee, is like sweet ambrosia.

The faces of the Guru’s Sikhs are radiant and bright; the self-willed *manmukhs* are pale, like straw.

The Master gave His approval, when Angad exerted *himself* heroically.

Such is the *husband* of mother Khivi; he sustains the world.”

ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ ਪੜਾਲੀ ॥

ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ ॥

ਗੁਰਸਿਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਮਨਮੁਖ ਥੀਏ ਪਰਾਲੀ ॥

ਪਏ ਕਬੂਲੁ ਖਸੰਮ ਨਾਲਿ ਜਾਂ ਘਾਲ ਮਰਦੀ ਘਾਲੀ ॥

ਮਾਤਾ ਖੀਵੀ ਸਗੁ ਸੋਇ ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ ॥

Sri Guru Granth Sahib – page 967

The Visit of Guru Amar Das to Kurukshetra and Hardwar

In Sikh history, the visit of Sikh Gurus to various places of worships and pilgrimages were always of great importance. It was at these places that the Gurus came in touch not only with the leaders of various sects but also with large number of people and answered their questions and cleared their doubts. These discussions were the source of guidance and awakening for the ignorant masses who were trapped in unnecessary rituals.

Though all the Gurus made such visits but the visit of Guru Amar Das to Kurukshetra at the time of *Abhijit* ⁽¹⁾ Solar eclipse fair, has a special mention in *Sri Guru Granth Sahib*. It is, therefore, very important to understand *Abhijit* Solar eclipse. *Abhijit* has been explained as following:

“The lunar month, though generally considered to be of twenty eight days is really only twenty seven days, odd hours, minutes and seconds. *Abhijit* was intercalated between the 21st and 22nd asterism (Nakshatras) to adjust the differences. ⁽²⁾”

The scriptural text provides following astronomical data for determining the date of the Guru's visit to Kurukshetra:

1. It was solar eclipse which is always on Amavas
2. It was *Abhijit* Nakshatra.

Guru Amar Das, the third Sikh Guru became Guru on 29th March 1552 A.D. and died on 1st September, 1574 A.D. ⁽³⁾ During this period of twenty two years there were solar eclipses on the following days.

- | | |
|----------------------|-----------------------|
| 1. January 14, 1553 | 2. June 18, 1555 |
| 3. November 14, 1555 | 4. May 9, 1556 |
| 5. November 2, 1556 | 6. October 22, 1557 |
| 7. April 18, 1558 | 8. February 26, 1560 |
| 9. August 21, 1560 | 10. February 14, 1561 |
| 11. August 10, 1561 | 12. December 15, 1563 |

2. The moon passes in her monthly journey through stars, twenty seven *Nakshatras*. It follows that moon duration of each *Nakshatra* is one day and nearly 13 minutes. In order to meet this deficiency, a lunar month is added after lapse of several years.
3. Teja Singh, Ganda Singh, A Short History of Sikhs, Orient Longman, 1950, Page 20.

- | | |
|---------------------------------|----------------------|
| 13. June 8, 1564 | 14. April 9, 1567 |
| 15. September 21, 1568 | 16. February 5, 1570 |
| 17. July 21, 1571 | 18. January 15, 1572 |
| 19. July 9, 1572 ⁽⁴⁾ | |

It has been stated " the conjunction *Abhijit* Nakshatra in respect of these nineteen eclipses occurred twice only, that is, on January 14, 1553 A.D. and January 15, 1572.⁽⁵⁾ How and on what basis these dates have been found is not known. More research is required on this aspect. Guru Amar Das would have probably visited Kurukshetra on one of these dates. Guru Ram Das has given in a hymn, the account of the Guru Amar Das's visit to Kurukshetra as follows:

"To receive the blessed vision of the true Guru, is to truly bathe at the *Abhijit* festival.

The Sikhs travelled with the true Guru, on the path, along the road.

Night and day, devotional worship services were held, each and every instant, with each step.

Devotional worship services to the Lord God were held, and all the people came to see the Guru.

Whoever was blessed with the Darshan of the Guru, was united with the Lord, The true Guru made the pilgrimage to the sacred shrines, for the sake of saving all the people.

The Sikhs travelled with the true Guru, on the path, along the road.

When the true Guru, first arrived at Kurukshetra, it was a very auspicious time.

The news spread throughout the world, and the beings of the three worlds came.

The angelic beings and silent sages from all the three worlds came to see the Guru

Those who were touched by the true Guru - all their sins and mistakes were erased and dispelled.

The Yogis, the nudists, the Sannyases and those of the six schools of philosophy spoke with Him, and then bowed and departed.

4. L. D. Swamikanu Pillai, Indian Ephemerides, Volume V, page 308-347

5. Punjab-Past and Present, Punjabi University, Patiala, October, 1974. Dr. Balbir Singh's article on this topic, Page 399.

When the True Guru, first arrived at Kuruk-shaytra, it was a very auspicious time."

ਨਾਵਨੁ ਪੁਰਬੁ ਅਭੀਚੁ ਗੁਰ ਸਤਿਗੁਰ ਦਰਸੁ ਭਇਆ ॥
 ਮਾਰਗਿ ਪੰਥਿ ਚਲੇ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਸਿਖਾ ॥
 ਅਨਦਿਨੁ ਭਗਤਿ ਬਣੀ ਖਿਨੁ ਖਿਨੁ ਨਿਮਖ ਵਿਖਾ ॥
 ਹਰਿ ਹਰਿ ਭਗਤਿ ਬਣੀ ਪ੍ਰਭ ਕੇਰੀ ਸਭੁ ਲੋਕੁ ਵੇਖਣਿ ਆਇਆ ॥
 ਜਿਨ ਦਰਸੁ ਸਤਿਗੁਰ ਗੁਰੂ ਕੀਆ ਤਿਨ ਆਪਿ ਹਰਿ ਮੇਲਾਇਆ ॥
 ਤੀਰਥ ਉਦਮੁ ਸਤਿਗੁਰੂ ਕੀਆ ਸਭ ਲੋਕ ਉਧਰਣ ਅਰਥਾ ॥
 ਮਾਰਗਿ ਪੰਥਿ ਚਲੇ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਸਿਖਾ ॥
 ਪ੍ਰਥਮ ਆਏ ਕੁਲਖੇਤਿ ਗੁਰ ਸਤਿਗੁਰ ਪੁਰਬੁ ਹੋਆ ॥
 ਖਬਰਿ ਭਈ ਸੰਸਾਰਿ ਆਏ ਤ੍ਰੈ ਲੋਆ ॥
 ਦੇਖਣਿ ਆਏ ਤੀਨਿ ਲੋਕ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸਭਿ ਆਇਆ ॥
 ਜਿਨ ਪਰਸਿਆ ਗੁਰੁ ਸਤਿਗੁਰੂ ਪੂਰਾ ਤਿਨ ਕੇ ਕਿਲਵਿਖ ਨਾਸ ਗਵਾਇਆ ॥
 ਜੋਗੀ ਦਿਗੰਬਰ ਸੰਨਿਆਸੀ ਖਟੁ ਦਰਸਨ ਕਰਿ ਗਏ ਗੋਸਟਿ ਢੋਆ ॥
 ਪ੍ਰਥਮ ਆਏ ਕੁਲਖੇਤਿ ਗੁਰ ਸਤਿਗੁਰ ਪੁਰਬੁ ਹੋਆ ॥

Sri Guru Granth Sahib – page 1116

In those days, during travelling, the people had to cross rivers. The rulers of those days had imposed a river toll which was charged for crossing the rivers. After his visit to Kurukshetra, Guru Amar Das went to Hardwar. On their way from Kurukshetra to Hardwar, on reaching river Jamuna, Guru Amar Das recited the name of Lord. The tax collector met the Guru with his offerings and allowed the Guru and his Sikhs to cross the river without payment of river toll ⁽⁶⁾.

6. Dr. Balbir Singh writes, "In the same hymn of Sri Guru Granth Sahib there is mention of the collectors who were posted to collect dues from the pilgrims. This was the imposition under the central ruling authority on the Hindu sacred places. As is well known, the pilgrim tax was remitted by Akbar in 1563 A.D. The imperial declaration which is dated incident by virtue of which pilgrim tax was abolished helps to resolve the dilemma of the choice between the two alternatives. The date of the visit of Guru Amar Das to Kurukshetra is thus pinpointed to January 14, 1553. On careful reading of the hymn in Sri Guru Granth Sahib it becomes clear that the tax collectors were not at Kurukshetra, a place of pilgrimage of Hindus where solar eclipse fair was held. The tax collectors were on the banks of the river Jamuna and the Ganga. Hence they were not collecting the pilgrim's tax as stated by Dr. Balbir Singh. They were collecting river toll tax which has been clearly mentioned in the *Ain-i-Akbari*

Contd.

Guru Ram Das, in the following hymn while talking about the visit of Guru Amar Das to Jamuna river, has also confirmed the charging of river toll from pilgrims for crossing the rivers:

“Secondly, the Guru went to the river Jamuna, where He chanted the Name of the Lord, Har, Har.

The tax collectors met the Guru and gave Him offerings; they did not impose the tax on his followers”

ਦੁਤੀਆ ਜਮੁਨ ਗਏ ਗੁਰਿ ਹਰਿ ਹਰਿ ਜਪਨੁ ਕੀਆ ॥

ਜਾਗਤੀ ਮਿਲੇ ਦੇ ਭੇਟ ਗੁਰ ਪਿਛੈ ਲੰਘਾਇ ਦੀਆ ॥

Sri Guru Granth Sahib – page 1116

After that Guru Amar Das went to the river Ganges and the marvelous scene there has been described by Guru Ram Das in the following hymn:

“All were fascinated, gazing upon the blessed vision of the saintly Guru

No tax at all was imposed upon anyone.

No tax at all was collected, and the mouths of the tax collectors were sealed.”

vide Blockmann's translation of page 292. It will, therefore, be wrong to pin point the date of Guru's visit to the time of pilgrim's tax. Hence the second date viz. January 15, 1572. appears to be more probable for the following reasons:

- I. In the first year of ascending *Gaddi*, Guru Amar Das retired to Basarke (District Amritsar) and secluded himself there. This was done to avoid the dispute with Dattu, the son of Guru Angad Dev, who wanted to be the Guru in succession to his father. With great difficulty he was persuaded to come back to Goindwal by Baba Budha. Under the circumstances Guru Amar Das could not leave Goindwal during the very first year of his Guruship.
- II. In the hymn it has been stated that Guru Amar Das had very impressive gathering with him while he was visiting Kurukshetra and Hardwar. His august and mature personality greatly impressed the tax collectors even. He explained the principles of Sikhism to different Hindu denominations like the Jogis, Saniasis, Jangms, Bodhis, Sarewarhs and Bairagis. That was most probable in the later age.
- III. The historical circumstances and the recorded Sikh traditions about Guru's life point to the fact that Guru undertook the pilgrimage in the later life. Hence January 1572 A.D. appears to be near the truth.

ਸਭ ਮੋਹੀ ਦੇਖਿ ਦਰਸਨੁ ਗੁਰ ਸੰਤ ਕਿਨੈ ਆਢੁ ਨ ਦਾਮੁ ਲਇਆ ॥
ਆਢੁ ਦਾਮੁ ਕਿਛੁ ਪਇਆ ਨ ਬੋਲਕ ਜਾਗਾਤੀਆ ਮੋਹਣ ਮੁੰਦਣਿ ਪਈ ॥

Sri Guru Granth Sahib – page 1116

GURURAMDAS

The sequence of event at the time of bestowing Guruship on Guru Ram Das has been described by Sunder, the great grandson of Guru Amar Das, third Sikh Guru in a verse in Sri Guru Granth Sahib given below:

“And as the true Guru, spoke, and the Gursikhs obeyed His Will.

His son Mohri turned *sunmukh*, and became obedient to him; he bowed, and touched Ram Das's feet.

Then, everyone bowed and touched the feet of Ram Das, into whom the Guru infused his essence.

And any that did not bow then because of envy - later, the true Guru brought them around to bow in humility.

It pleased the Guru, to bestow glorious greatness upon him; such was the pre-ordained destiny of the Lord's Will.

Says Sundar, listen, O Saints: all the world fell at His feet.”

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਜਿ ਬੋਲਿਆ ਗੁਰਸਿਖਾ ਮੰਨਿ ਲਈ ਰਜਾਇ ਜੀਉ ॥

ਮੋਹਰੀ ਪੁਤ੍ਰੁ ਸਨਮੁਖੁ ਹੋਇਆ ਰਾਮਦਾਸੈ ਪੈਰੀ ਪਾਇ ਜੀਉ ॥

ਸਭ ਪਵੈ ਪੈਰੀ ਸਤਿਗੁਰੁ ਕੇਰੀ ਜਿਥੈ ਗੁਰੂ ਆਪੁ ਰਖਿਆ ॥

ਕੋਈ ਕਰਿ ਬਖੀਲੀ ਨਿਵੈ ਨਾਹੀ ਫਿਰਿ ਸਤਿਗੁਰੁ ਆਣਿ ਨਿਵਾਇਆ ॥

ਹਰਿ ਗੁਰਹਿ ਭਾਣਾ ਦੀਈ ਵਡਿਆਈ ਪੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ਜੀਉ ॥

ਕਹੈ ਸੁੰਦਰੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਭੁ ਜਗਤੁ ਪੈਰੀ ਪਾਇ ਜੀਉ ॥

Sri Guru Granth Sahib – page 923

Guru Ram Das, the fourth Sikh Guru, had three sons – Prithichand, Mahadev and Arjan Dev. When the time of succession came, Guru Ram Das found the youngest son, Arjan Dev, to be the fittest to succeed him. This irked the eldest son, Prithichand and he fell out with his father. Guru Ram Das advised his son and asked him not to run after wealth and remember the name of God. This has been written by Guru Ram Das in the following verse:

“O son, why do you argue with your father?

It is a sin to argue with the one who fathered you and raised you.

That wealth, which you are so proud of - that wealth does not belong to anyone.

In an instant, you shall have to leave behind all your corrupt pleasures; you shall be left to regret and repent.

He is God, your Lord and Master - chant the chant of that Lord.

Servant Nanak spreads the teachings; if you listen to it, you shall be rid of your pain."

ਕਾਹੇ ਪ੍ਰਤ ਝਗਰਤ ਹਉ ਸੰਗਿ ਬਾਪ ॥

ਜਿਨ ਕੇ ਜਣੇ ਬਡੀਰੇ ਤੁਮ ਹਉ ਤਿਨ ਸਿਉ ਝਗਰਤ ਪਾਪ ॥ ਰਹਾਉ ॥

ਜਿਸੁ ਧਨ ਕਾ ਤੁਮ ਗਰਬੁ ਕਰਤ ਹਉ ਸੋ ਧਨੁ ਕਿਸਹਿ ਨ ਆਪ ॥

ਖਿਨ ਮਹਿ ਛੋਡਿ ਜਾਇ ਬਿਖਿਆ ਰਸੁ ਤਉ ਲਾਗੈ ਪਛੁਤਾਪ ॥

ਜੇ ਤੁਮਰੇ ਪ੍ਰਭ ਹੋਤੇ ਸੁਆਮੀ ਹਰਿ ਤਿਨ ਕੇ ਜਾਪਹੁ ਜਾਪ ॥

ਉਪਦੇਸੁ ਕਰਤ ਨਾਨਕ ਜਨ ਤੁਮ ਕਉ ਜਉ ਸੁਨਹੁ ਤਉ ਜਾਇ ਸੰਤਾਪ ॥

Sri Guru Granth Sahib - page 1200

When Sulhi Khan, a Mughal Officer, wanted to launch attack on Guru Arjan Dev, the Guru's followers and devotees offered so many proposals to meet the crisis. First was to write a letter to him for peaceful negotiations, second proposal was to send a deputation of few persons to talk to Sulhi Khan and the third proposal was to find some solution to the problem. Guru Arjan Dev, leaving aside all the proposals, prayed to God for safety and Sulhi Khan was killed on the way. Guru Arjan Dev had referred to this incident in the following hymn:

"First, they advised me to send a letter.

Second, they advised me to send two men.

Third, they advised me to make the effort and do something.

But I have renounced everything, and I meditate only on You, God.

Now, I am totally blissful, carefree and at ease.

The enemies and evil-doers have perished, and I have obtained peace.

The True Guru has imparted the teachings to me.

My soul, body and everything belong to the Lord.

Whatever I do, is by Your Almighty power.

You are my only support, You are my only court.

If I were to renounce You, God, unto whom could I turn?
 There is no other, comparable to You.
 Who else is Your servant to serve?
 The faithless cynics are deluded; they wander around in the wilderness.
 Your Glorious Greatness cannot be described.
 Wherever I am, you save me, hugging me close in Your embrace.
 Nanak, Your slave, has entered Your sanctuary.
 God has preserved his honor, and congratulations are pouring in."

ਪ੍ਰਥਮੇ ਮਤਾ ਜਿ ਪਤ੍ਰੀ ਚਲਾਵਉ ॥ ਦੁਤੀਏ ਮਤਾ ਦੁਇ ਮਾਨੁਖ ਪਹੁਚਾਵਉ ॥
 ਤ੍ਰਿਤੀਏ ਮਤਾ ਕਿਛੁ ਕਰਉ ਉਪਾਇਆ ॥ ਮੈ ਸਭੁ ਕਿਛੁ ਛੋਡਿ ਪ੍ਰਭ ਤੁਹੀ ਧਿਆਇਆ ॥
 ਮਹਾ ਅਨੰਦ ਅਚਿੰਤ ਸਹਜਾਇਆ ॥ ਦੁਸਮਨ ਦੂਤ ਮੁਏ ਸੁਖੁ ਪਾਇਆ ॥ ਰਹਾਉ ॥
 ਸਤਿਗੁਰਿ ਮੇ ਕਉ ਦੀਆ ਉਪਦੇਸੁ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹਰਿ ਕਾ ਦੇਸੁ ॥
 ਜੇ ਕਿਛੁ ਕਰੀ ਸੁ ਤੇਰਾ ਤਾਣੁ ॥ ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰਹੈ ਦੀਬਾਣੁ ॥
 ਤੁਧਨੋ ਛੋਡਿ ਜਾਈਐ ਪ੍ਰਭ ਕੈ ਧਰਿ ॥ ਆਨ ਨ ਬੀਆ ਤੇਰੀ ਸਮਸਰਿ ॥
 ਤੇਰੇ ਸੇਵਕ ਕਉ ਕਿਸ ਕੀ ਕਾਣਿ ॥ ਸਾਕਤੁ ਭੂਲਾ ਫਿਰੈ ਬੇਬਾਣਿ ॥
 ਤੇਰੀ ਵਡਿਆਈ ਕਹੀ ਨ ਜਾਇ ॥ ਜਹ ਕਹ ਰਾਖਿ ਲੈਹਿ ਗਲਿ ਲਾਇ ॥
 ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ॥ ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ ਵਜੀ ਵਾਧਾਈ ॥

Sri Guru Grant Ssahib – page 371

Guru Arjan Dev also hints to an unsuccessful attack on him by a Mughal official, when he writes:

"The Lord saved me from Sulhi Khan.
 Suli Khan did not succeed in his plot, and he died in disgrace."

ਸੁਲਹੀ ਤੇ ਨਾਰਾਇਣ ਰਾਖੁ ॥
 ਸੁਲਹੀ ਕਾ ਹਾਥੁ ਕਹੀ ਨ ਪਹੁਚੈ ਸੁਲਹੀ ਹੋਇ ਮੂਆ ਨਾਪਾਕੁ ॥

Sri Guru Granth Sahib – page 825

GURU ARJAN DEV AND AKBAR-The Mughal Emperor

Some Pandits and Qazis had enmity towards the Guru for compilation of Guru Granth. They complained to the emperor that the Guru had compiled a book in which Mohammedan prophets and Hindu incarnations and God were spoken of with contempt. During his visit to Punjab in 1598 A.D., the Emperor Akbar ordered that the

Guru and Sri Guru Granth Sahib should be produced before him. The Guru sent Baba Budha and Bhai Gurdas with the copy of Guru Granth which was being compiled.⁽⁷⁾

The first hymn which caught the Emperor's eye was verses composed by Guru Arjan himself in Persian language:

"The Lord infused His Light into the dust, and created the world, the universe.

The sky, the earth, the trees, and the water - all are the Creation of the Lord."

ਖਾਕ ਨੂਰ ਕਰਦੈ ਆਲਮ ਦੁਨੀਆਇ ॥

ਅਸਮਾਨ ਜਿਮੀ ਦਰਖਤ ਆਬ ਪੈਦਾਇਸਿ ਖੁਦਾਇ ॥

Sri Guru Granth Sahib – page 723

The Emperor found nothing objectionable. The slanderer of the Guru represented that it was specially selected for Emperor's hearing. Then the Emperor himself turned the pages and pointing to particular verse, asked Bhai Gurdas to read, the meaning of which was:

"Within the home of his own self, he does not even come to see his Lord and Master.

And yet, around his neck, he hangs a stone god."

ਘਰ ਮਹਿ ਠਾਕੁਰੁ ਨਦਰਿ ਨ ਆਵੈ ॥

ਗਲ ਮਹਿ ਪਾਹਣੁ ਲੈ ਲਟਕਾਵੈ ॥

Sri Guru Granth Sahib – page 739

Akbar expressed deep appreciation for the book. In the *Khulasat Twarikh*, Sujan Rai Bhandari of Batala writes that while returning from Lahore, Akbar stayed on the bank of river Beas, met Guru Arjan and heard his verses. When Guru Arjan brought to the notice of Akbar the hardships faced by zamindars, the Emperor remitted a portion of the revenue to the zamindars.

Thus Pandits and Qazis did not succeed in their bid to reduce the influence of Guru Arjan Dev and had to bite the dust. In the following verse, Guru Arjan Dev writes:

"The memorandum was proven to be false by the Lord Himself.

7. *Khulasat Twarikh* Sujan Rai (Punjabi translation), Punjabi University, Patiala 1972, page 436.

The sinner is now suffering in despair.
 Those who have my Lord of the Universe as their support
 Trouble does not even approach them.
 In the True Court, they lie;
 The blind fools strike their own heads with their own hands.
 Sickness afflicts those who commit sins;
 God Himself sits as the Judge.
 By their own actions, they are bound and gagged.
 All their wealth is gone, along with their lives
 Nanak has taken to the Sanctuary of the Lord's Court;
 My Creator has preserved my honor."

ਮਹਜਰੁ ਝੂਠਾ ਕੀਤੋਨੁ ਆਪਿ ॥ ਪਾਪੀ ਕਉ ਲਾਗਾ ਸੰਤਾਪੁ ॥
 ਜਿਸਹਿ ਸਹਾਈ ਗੋਬਿੰਦੁ ਮੇਰਾ ॥ ਤਿਸੁ ਕਉ ਜਮੁ ਨਹੀ ਆਵੈ ਨੇਰਾ ॥
 ਸਾਚੀ ਦਰਗਹ ਬੋਲੈ ਕੂੜੁ ॥ ਸਿਰੁ ਹਾਥ ਪਛੋੜੈ ਅੰਧਾ ਮੂੜੁ ॥
 ਰੋਗ ਬਿਆਪੇ ਕਰਦੇ ਪਾਪ ॥ ਅਦਲੀ ਹੋਇ ਬੈਠਾ ਪ੍ਰਭੁ ਆਪਿ ॥
 ਅਪਨ ਕਮਾਇਐ ਆਪੇ ਬਾਧੇ ॥ ਦਰਬੁ ਗਇਆ ਸਭੁ ਜੀਅ ਕੈ ਸਾਥੈ ॥
 ਨਾਨਕ ਸਰਨਿ ਪਰੇ ਦਰਬਾਰਿ ॥ ਰਾਖੀ ਪੈਜ ਮੇਰੈ ਕਰਤਾਰਿ ॥

Sri Guru Granth Sahib – page 199

Guru Arjan was blessed with son who was named Hargobind.
 The Guru offered thanks giving prayer in the form of following hymn:

"The True Guru has truly given a child.
 The long-lived one has been born to this destiny.
 He came to acquire a home in the womb,
 And his mother's heart is so very glad.
 A son is born - a devotee of the Lord of the Universe.
 This pre-ordained destiny has been revealed to all.
 In the tenth month, by the Lord's Order, the baby has been born.
 Sorrow is dispelled, and great joy has ensued.
 The companions blissfully sing the songs of the Guru's Bani.
 This is pleasing to the Lord Master.
 The vine has grown, and shall last for many generations.

-
8. Moolah Khatri of Sialkot developed an acquaintance with Guru Nanak Dev. When Guru Nanak called on him, his wife hid him in a dingy room, where he died of snakebite.

The power of the Dharma has been firmly established by the Lord.

That which my mind wishes for, the True Guru has granted. I have become carefree, and I fix my attention on the One Lord.

As the child places so much faith in his father,
I speak as it pleases the Guru to have me speak
This is not a hidden secret;

Guru Nanak Dev, greatly pleased, has bestowed this gift”.

ਸਤਿਗੁਰ ਸਾਚੈ ਦੀਆ ਭੇਜਿ ॥ ਚਿਰੁ ਜੀਵਨੁ ਉਪਜਿਆ ਸੰਜੋਗਿ ॥
ਉਦਰੈ ਮਾਹਿ ਆਇ ਕੀਆ ਨਿਵਾਸੁ ॥ ਮਾਤਾ ਕੈ ਮਨਿ ਬਹੁਤੁ ਬਿਗਾਸੁ ॥
ਜੰਮਿਆ ਪੂਤੁ ਭਗਤੁ ਗੋਵਿੰਦ ਕਾ ॥ ਪ੍ਰਗਟਿਆ ਸਭ ਮਹਿ ਲਿਖਿਆ ਧੁਰ ਕਾ ॥
ਦਸੀ ਮਾਸੀ ਹੁਕਮਿ ਬਾਲਕ ਜਨਮੁ ਲੀਆ ॥ ਮਿਟਿਆ ਸੋਗੁ ਮਹਾ ਅਨੰਦੁ ਥੀਆ ॥
ਗੁਰਬਾਣੀ ਸਖੀ ਅਨੰਦੁ ਗਾਵੈ ॥ ਸਾਚੇ ਸਾਹਿਬ ਕੈ ਮਨਿ ਭਾਵੈ ॥
ਵਧੀ ਵੇਲਿ ਬਹੁ ਪੀੜੀ ਚਾਲੀ ॥ ਧਰਮ ਕਲਾ ਹਰਿ ਬੰਧਿ ਬਹਾਲੀ ॥
ਮਨ ਚਿੰਦਿਆ ਸਤਿਗੁਰੁ ਦਿਵਾਇਆ ॥ ਭਏ ਅਚਿੰਤ ਏਕ ਲਿਵ ਲਾਇਆ ॥
ਜਿਉ ਬਾਲਕੁ ਪਿਤਾ ਉਪਰਿ ਕਰੇ ਬਹੁ ਮਾਣੁ ॥ ਬੁਲਾਇਆ ਬੋਲੈ ਗੁਰ ਕੈ ਭਾਣਿ ॥
ਗੁਣੀ ਛੰਨੀ ਨਾਹੀ ਬਾਤ ॥ ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਕੀਨੀ ਦਾਤਿ ॥

Sri Guru Granth Sahib-Page 396

Hargobind suffered from smallpox in his childhood. On his recovery, his father Guru Arjan Dev thanked the God in the form of following hymn:

“The Divine Guru has opened his eyes.
Doubt has been dispelled; my service has been successful.
The Giver of joy has saved him from smallpox.
The Supreme Lord God has granted His Grace.
O Nanak, he alone lives, who chants the Naam, the Name of the Lord.

In the sadh sangat, the Company of the Holy, drink deeply of the Lord’s Ambrosial”. Nectar.

ਨੇਤ੍ਰ ਪ੍ਰਗਾਸੁ ਕੀਆ ਗੁਰਦੇਵ ॥ ਭਰਮ ਗਏ ਪੂਰਨ ਭਈ ਸੇਵ ॥
ਸੀਤਲਾ ਤੇ ਰਖਿਆ ਬਿਹਾਰੀ ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੀ ॥
ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਸੇ ਜੀਵੈ ॥ ਸਾਧਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ॥

Sri Guru Granth Sahib- Page 200

The Bhatt Bani is a source of information for the biographical account of Sikh Gurus:

“Guru Amar Das, the son of Tej Bhan, of the noble Bhalla dynasty, blessed by Guru Nanak Dev, is the Master of kings.”

ਭਲਉ ਭੂਹਾਲੁ ਤੇਜੋ ਤਨਾ ਨਿਪਤਿ ਨਾਥੁ ਨਾਨਕ ਬਰਿ ॥

Sri Guru Granth Sahib – page 1396

“So speaks Kal the poet: Guru Ram Das, the son of Har Das, fills the empty pools to overflowing.

The stream of ambrosial nectar flows and the immortal status is obtained; the pool is forever overflowing with ambrosial nectar.

Those Saints who have served the Lord in the past drink in this nectar, and bathe their minds in it.”

ਕਵਿ ਕਲੁ ਠਕੁਰ ਹਰਦਾਸ ਤਨੇ ਗੁਰ ਰਾਮਦਾਸ ਸਰ ਅਭਰ ਭਰੇ ॥

ਛੁਟਤ ਪਰਵਾਹ ਅਮਿਅ ਅਮਰਾਪਦ ਅੰਮ੍ਰਿਤ ਸਰੋਵਰ ਸਦ ਭਰਿਆ ॥

ਤੇ ਪੀਵਹਿ ਸੰਤ ਕਰਹਿ ਮਨਿ ਮਜਨੁ ਪੁਬ ਜਿਨਹੁ ਸੇਵਾ ਕਰੀਆ ॥

Sri Guru Granth Sahib – page 1396

“Jalan says, Goindwal is the City of God, built on the bank of the Beas river”.

ਗੋਬਿੰਦ ਵਾਲੁ ਗੋਬਿੰਦ ਪੁਰੀ ਸਮ ਜਲ੍ਹਨ ਤੀਰਿ ਬਿਪਾਸ ਬਨਾਯਉ ॥

Sri Guru Granth Sahib – page 1400

“Guru Nanak Dev dwells near the Creator Lord.

He established Lehna as Guru, and enshrined His Light in the world.

Lehna established the path of righteousness and Dharma, Which passed on to Guru Amar Das, of the Bhalla dynasty. Then, firmly established the Great Ram Das of the Sodhi dynasty.

He was blessed with the inexhaustible treasure of the Lord's Name.”

ਗੁਰੁ ਨਾਨਕੁ ਨਿਕਟਿ ਬਸੈ ਬਨਵਾਰੀ ॥

ਤਿਨਿ ਲਹਣਾ ਥਾਪਿ ਜੋਤਿ ਜਗਿ ਧਾਰੀ ॥

ਲਹਣੈ ਪੰਥੁ ਧਰਮ ਕਾ ਕੀਆ ॥

ਅਮਰਦਾਸ ਭਲੇ ਕਉ ਦੀਆ ॥

ਤਿਨਿ ਸ੍ਰੀ ਰਾਮਦਾਸੁ ਸੇਵੀ ਥਿਰੁ ਥਪੁਉ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਅਥੈ ਨਿਧਿ ਅਪੁਉ ॥

Sri Guru Granth Sahib – page 1401

In the Vars of Balwand and Satta, it has been stated:

“Guru Nanak Dev tested Sikhs and sons, and everyone saw what happened.

When Lehna alone was found to be pure, then was set on the throne.

Then, the Guru, the son of Pheru, came to dwell at Khadoor.”

ਸਿਖਾਂ ਪੁਤ੍ਰਾਂ ਘੋਖਿ ਕੈ ਸਭ ਉਮਤਿ ਵੇਖਹੁ ਜਿ ਕਿਓਨੁ ॥

ਜਾਂ ਸੁਧੋਸੁ ਤਾਂ ਲਹਣਾ ਟਿਕਿਓਨੁ ॥

ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਇ ਸਤਿਗੁਰਿ ਖਾਡੂਰੁ ॥

Sri Guru Granth Sahib – page 967

The following lines have been addressed to Moollah, a Khatri of Sialkot (now in Pakistan) by Guru Nanak Dev:

“False is friendship with the false and greedy. False is its foundation.

O Moollah, no one knows where death shall strike.”⁽⁸⁾

ਨਾਲਿ ਕਿਰਾੜਾ ਦੋਸਤੀ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥

ਮਰਣੁ ਨ ਜਾਪੈ ਮੂਲਿਆ ਆਵੈ ਕਿਤੈ ਥਾਇ ॥

Sri Guru Granth Sahib – page 1412

POLITICAL INSTITUTIONS AND EVENTS

The Muslim rule in India can be studied in two periods:

1. Sultanate period
2. Mughul period

Guru Nanak Dev (1469 – 1539 AD), the founder of Sikhism, mostly lived in the Sultanate period (1002 -1526 AD) which ended with the victory of Babar in the battle at Panipat (1526 AD). During Sultanate period, the most important institution was Sultan, which in abstract sense means 'domination'. In concrete sense it means 'monarch'. Mahmud of Ghazana was the first in the Indian history to assume the title of Sultan in 1002 A.D. it has been stated that the whole outlook of Ghazna monarch and their character and functions were in no way different from that of ancient Persian rulers.⁽¹⁾

Sultan

In Sri Guru Garanth Sahib, Guru Nanak Dev has used the term Sultan for more than dozen times. It is very interesting to note that other Sikh Gurus rarely used the term 'Sultan' in their verses.⁽²⁾ Guru Nanak Dev has used the term Sultan at various places in the historical sense signifying the institution of Kingship as it was prevalent during his time. He has defined the 'monarch' as one who had the privilege to sit on the throne, to command army, issue orders and commands and to collect land revenues, which was the major source of income in the medieval times. At one place in Sri Guru Granth Sahib, Guru Nanak Dev says :

"If I were to become a Sultan and raise a huge army,
And sit on a throne, issuing commands and collecting taxes-
O'Nanak, all of this could pass away like a puff of wind"

ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰੁ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥
ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥

Sri Guru Granth Sahib-Page 14

According to K. M. Ashraf, the institutions of Sultan have been

borrowed from Persia. He wrote: "In their eager fascination they did not stop to pick and choose from Persian idea but adopted them wholesale in every sphere of life. In political administration they followed the principles of organization of various departments and personality of the Persian monarch." The Sultan of Delhi was bound by no laws, subjected to no ministerial check and guided by no will except his own. The people had only obligations and no rights. They only lived to carry out his commands.

Guru Nanak Dev has given metaphor of Sultan for God as Sultan was the highest authority on the earth. He was considered master of mountains and oceans and was extremely wealthy. But Sultan was subjected to the laws of God, as Guru Nanak has stated:

"From the high the God makes low and from the low one He makes the sovereign (Sultan)".⁽⁵⁾

ਉਚਾ ਤੇ ਫੁਨਿ ਨੀਚੁ ਕਰਤੁ ਹੈ ਨੀਚੁ ਕਰੈ ਸੁਲਤਾਨੁ ॥

Sri Guru Granth Sahib-Page 1329

At places, God has been addressed as Sultan and Sultan has been used synonymous to God. In the following hymn God has been shown to be present at the highest spiritual level to listen the divine music within our soul.

"The strings and the harps vibrate and resound; the true throne of the Sultan (God) is there"

ਤਾਰ ਘੋਰ ਬਾਜਿੰਤ੍ਰ ਤਹ ਸਾਚਿ ਤਖਤਿ ਸੁਲਤਾਨੁ ॥

Sri Guru Granth Sahib-Page 1291

Salutation by people was an essential feature of the institution of Sultan in India. K.M. Ashraf writes " People had to prostrate themselves before the Sultan of Delhi when he was present and had to stand up even when his name was mentioned as mark of solemn reverence when at a distance from Delhi and they had to bow towards the seat of Sultan."⁽⁶⁾ Guru Nanak Dev states in an allegory:

"What is a Sultan, without respect?

The chamber of the soul is so dark, without the Name of the Lord."

ਕਿਆ ਸੁਲਤਾਨੁ ਸਲਾਮ ਵਿਹੂਣਾ ਅੰਧੀ ਕੋਠੀ ਤੇਰਾ ਨਾਮੁ ਨਾਹੀ ॥

Sri Guru Granth Sahib-Page 354

In Sri Guru Granth Sahib, mostly references have been made to Sultan as an institution where he is all powerful, wealthy and can do anything he likes. But at a few places Sultan has been referred to as a specific person. Nam Dev (1270-1350 AD) while narrating his persecution, has addressed Mohammad Tughlaq (1325-1351 AD) as Sultan.⁽⁷⁾

All Sultans are subordinate to His will. Guru Nanak Dev writes in Japji:

“Even kings and Sultans, with mountains of property and oceans of wealth
-these are not even equal to an ant, who does not forget God.”⁽⁹⁾

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥
ਕੀਤੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥

Sri Guru Granth Sahib-Page 5

Guru Arjan Dev writes:

“The Sultans and nobles are reduced to dust in an instant.”⁽¹¹⁾
ਸੁਲਤਾਨ ਖਾਨ ਕਰੇ ਖਿਨ ਕੀਰੇ ॥

Sri Guru Granth Sahib-Page 1071

Padshah

According to Steingass, *Persian-English Dictionary*, Padshah means protecting Lord, an emperor, a sovereign. Timurid's Zahir-ud-din Babar (1463-1530 AD) was the first to assume the title of Padshah., the Emperor after establishing himself at Kabul. This title was adopted by all his successors with certain variations and additions. The Sikh Gurus, who were mostly contemporaries of the Mughal Emperors, frequently used this epithet for God in their verses included in Sri Guru Granth Sahib. Guru Nanak, Guru Amar Das, Guru Ram Das and Guru Arjan Dev used the word Padshah 21, 5, 8 and 15 times respectively.⁽⁶⁾

Guru Arjan Dev, the fifth Guru has clearly mentioned the insignia of sovereignty viz royal canopy, chowrie waver of chowrie, kingly throne and privilege to command.

“He is the Padshah, with the royal canopy above His Head.
O Nanak, there is no other at all.”

ਪਾਤਿਸਾਹੁ ਛਤ੍ਰ ਸਿਰ ਸੋਊ ॥
ਨਾਨਕ ਦੂਸਰ ਅਵਰੁ ਨ ਕੋਊ ॥

Sri Guru Granth Sahib-Page 258

Guru Nanak Dev states that

“That king sits upon the throne, who is worthy of that throne”
ਤਖਤਿ ਰਾਜਾ ਸੇ ਬਹੈ ਜਿ ਤਖਤੈ ਲਾਇਕ ਹੋਈ ॥

Sri Guru Granth Sahib-Page 1088

Guru Nanak Dev says in an allegory that how men's actions are judged by God:

“The eight metals of the God are made into coins by the Word of His Shabad.

The Assayer Himself assays them, and
He places the genuine ones in His Treasury. “

ਅਸਟ ਧਾਤੁ ਪਾਤਿਸਾਹੁ ਕੀ ਘੜੀਐ ਸਬਦਿ ਵਿਗਾਸਿ ॥
ਆਪੇ ਪਰਖੇ ਪਾਰਖੁ ਪਵੈ ਖਜਾਨੈ ਰਾਸਿ ॥

Sri Guru Granth Sahib-Page 61

While giving an account of Imperial Mint in the Ain-i-Akbari, Chapters 4-13, use of Ashtdhat has specifically mentioned as a compound of eight metals viz six of the half josh, ruhi-tutiya and kasi. It is also made of seven compounds. In Shabdarth, these metals are listed as Gold, Silver, Copper, Zinc, Tin, iron, Lead and Brass. ⁽⁸⁾

Padshah is not everlasting

Guru Nanak says:

“All the spiritual teachers, their disciples and the rulers of the world

Shall be buried under the ground

The emperors shall also pass away; God alone is Eternal”⁽¹⁹⁾

ਹਮ ਜੇਰ ਜਿਮੀ ਦੁਨੀਆ ਪੀਰਾ ਮਸਾਇਕਾ ਰਾਇਆ ॥

ਮੇ ਰਵਦਿ ਬਾਦਿਸਾਹਾ ਅਫਜੂ ਖੁਦਾਇ ॥

Sri Guru Granth Sahib-Page 143

Guru Arjan Dev writes:

“Neither body, nor house, nor love last forever.

You are intoxicated with Maya;

How long will you be proud of them?
 Neither crown, nor canopy, nor servants last forever.
 You do not consider in your heart that your life is passing
 away.
 Neither chariots, nor horses, nor elephants or royal thrones
 shall last forever.
 In an instant, you will have to leave them, and depart naked.
 Neither warrior, nor hero, nor king
 Or ruler last forever; see this with your eyes.” (20)

ਦੇਹ ਨ ਗੋਹ ਨ ਨੇਹ ਨ ਨੀਤਾ ਮਾਇਆ ਮਤ ਕਹਾ ਲਉ ਗਾਰਹੁ ॥
 ਛਤ੍ਰ ਨ ਪਤ੍ਰ ਨ ਚਉਰ ਨ ਚਾਵਰ ਬਹਤੀ ਜਾਤ ਰਿਦੈ ਨ ਬਿਚਾਰਹੁ ॥
 ਰਥ ਨ ਅਸੂ ਨ ਗਜ ਸਿੰਘਾਸਨ ਛਿਨ ਮਹਿ ਤਿਆਗਤ ਨਾਂਗ ਸਿਧਾਰਹੁ ॥
 ਸੂਰ ਨ ਬੀਰ ਨ ਮੀਰ ਨ ਖਾਨਮ ਸੰਗਿ ਨ ਕੋਉ ਦ੍ਰਿਸਟਿ ਨਿਹਾਰਹੁ ॥

Sri Guru Granth Sahib-Page 1388

Dewan (for Deban)

Guru Nanak Dev writes:

“By their deeds and their actions, they shall be judged.
 God Himself is True, and True is His Court.”

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥

Sri Guru Granth Sahib-Page 7

“There is only One Court of the Lord, and He has only one
 pen;

There, you and I shall meet.”

ਦੀਬਾਨੁ ਏਕੋ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮ੍ਹਾ ਮੇਲੁ ॥

Sri Guru Granth Sahib-Page 473

Guru Nanak Dev writes:

“He may be called a chief, an emperor, a king, a governor or
 a lord;

He may present himself as a leader or a chief,
 But this just burns him in the fire of egoistical pride”.

ਮਹਰ ਮਲੂਕ ਕਹਾਈਐ ਰਾਜਾ ਰਾਉ ਕਿ ਖਾਨੁ ॥

ਚਉਧਰੀ ਰਾਉ ਸਦਾਈਐ ਜਲਿ ਬਲੀਐ ਅਭਿਮਾਨੁ ॥

Sri Guru Granth Sahib-Page 63

“The Sultans and kings, the rich and the mighty,
 Have marched away in succession.”

ਸੁਲਤਾਨ ਖਾਨ ਮਲੂਕ ਉਮਰੇ ਗਏ ਕਰਿ ਕਰਿ ਕੂਚੁ ॥

Sri Guru Granth Sahib-Page 64

Etymologically, 'Dewan' ⁽⁹⁾ means a royal court (Steingrass). Its Punjabi form 'Deban' is frequently used in Sri Guru Granth Sahib in a simile that there is God's court where the fate of everybody is decided beforehand and all things are done according to the will of God. Just as Emperor's will run in wordly affairs, God's order and will is followed in all matters. Guru Nanak Dev states that 'there is one court, one pen before which all are alike.' Guru Arjan Dev, the fifth Guru, addressed God as 'His Court.' (as referred above on this page).

In the Emperor's court, the persons are bestowed with robe of honour. In a simile, Guru Arjan Dev says that he was bestowed with robe of honour in the court of God. There were various gradations of nobility in the court of emperor. In generic sense, the term Amir was applied to all civil and military office holders of the state. Among Amirs, Khans occupied the brightest rank. ⁽⁹⁾ Next to Khans were Maliks who were usually raised from among Amirs on certain conditions, for instance, on installation of new monarch or on discharge of conspicuous services to the state. ⁽¹¹⁾ The Maliks shared some of the ordinary privileges with Khans. They were entitled to be addressed by their title of Malik. Khan was allowed to take out nine standards, where as Amir was not to take more than three. Khan as permitted to have ten horses led by a band, Amir was allowed only two horses. ⁽¹²⁾

The robe of honour was awarded not only to the nobles but also to different subjects by the emperor. It consisted of a coat or a turban and waist band which was to be worn by the subject immediately after he received it. Guru Arjan Dev mentioned that he was presented a robe of honour (a coat) by the Guru and he immediately wore it.

Guru Arjan Dev says:

"In the God's Court, He has blessed me with the Robe of Honor."

ਗੁਰਿ ਦੀਬਾਣਿ ਕਵਾਇ ਪੈਨਾਈਓ ॥

Sri Guru Granth Sahib-Page 73

Qazi

Guru Nanak Dev says:

“In this turbulent age of Kalyuga, Muslim law decides the cases,

And the blue-robed Qazi is the judge.”

ਕਲਿ ਕਲਵਾਲੀ ਸਰਾ ਨਿਬੇੜੀ ਕਾਜੀ ਕ੍ਰਿਸਨਾ ਹੋਆ ॥

Sri Guru Granth Sahib-Page 903

“Being Qazi he sits in the seat of justice

Tells the rosary and mumbles of God’s Name

Yet he takes bribes and fouls justice

Should any one questions him, he trots some citation”

ਕਾਜੀ ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਇ ॥

ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ ॥

ਵਢੀ ਲੈ ਕੈ ਹਕੁ ਗਵਾਏ ॥

ਜੇ ਕੋ ਪੁਛੈ ਤਾ ਪੜਿ ਸੁਣਾਏ ॥

Sri Guru Granth Sahib-Page 951

“Qazi utters falsehood and eats filth (illegal gratification).”

ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥

Sri Guru Granth Sahib-Page 662

During the Muslim rule in India, Qazi was an important official appointed by the Sultan or Mughal Emperor. His function was to decide cases according to the Muslim law. According to Encyclopedia of Islam, ‘Qazi must be Muslim scholar of blameless life and conversant with the prescription of sacred law. The judgments of Qazi is binding to the parties and there is no appeal for it.’ Ziauddin Barni, the author of Tarikh-i-Feroze Shahi, writes, ‘Not only the learning but fear of God and abstinence from all evil things were essential qualities of Qazi.’⁽¹³⁾ but in practice Qazis were different. Amir Khusro (1253-1325 AD) held very poor opinion about Qazis of his time and written that the Qazis were ignorant of the Muslim law and tenets of Islam.⁽¹⁴⁾ Sultan Balban (1266-1286 AD) is reported to have remarked, ‘I have three Qazis. One of them does not fear me but fears God, second one does not fear God but fears me and the third one neither fears me nor God.’⁽¹⁵⁾ Guru Nanak testifies the condition of Qazi during second half of 15th and early 16th century.

The condition of Qazi was no different during the Mughl period. Sir J.N. Sarkar writes: 'Abdul Wahab Borah, the first Qazi of Aurangabad, was so corrupt that during 16 years in office, he amassed a fortune of 33 lakhs rupees in cash besides jewellery and other valuables.'⁽¹⁶⁾

According to Guru Nanak Dev, 'All cases were decided according to Muslim law.' In this connection, it had been rightly stated, "The crudeness and insufficiency of the judicial system were aggravated by the fact that only law recognised by the Sultan or Emperor was the Quranic Law which had originated and matured outside India. It was supposed to have been defined once for all within the pages of Quran as revealed to the Arabian Prophet and his traditional sayings (Hadis). But there was a wide variation in the interpretation of words of Quran. And for this purpose our Indian judges turned to the known decisions of the pious Muslim Kings and eminent Muslim jurists of the past in the chief centers of Islamic thought and civilization outside India. Thus Muslim law in India did not originate in legislation but in revelation. In a Muslim state, the civil law is emerged in and subordinated to the Canon Law and Theologians are the only jurists."⁽¹⁷⁾

Elites

"All the kings, emperors, nobles, lords and chiefs are false and transitory, engrossed in duality - know this well. — Guru Ram Das

ਜਿਤਨੇ ਸਾਹ ਪਾਤਿਸਾਹ ਉਮਰਾਵ ਸਿਕਦਾਰ ਚਉਧਰੀ ਸਭਿ ਮਿਥਿਆ ਝੂਠੁ
ਭਾਉ ਦੂਜਾ ਜਾਣੁ ॥

Sri Guru Granth Sahib-Page 861

The Sikh Gurus inherited mixed society in which the Muslim nobility dominated and the Hindu prominent personages got recognition. Almost in every village there was a Meher which was a common title applicable to both the Hindus and Muslims. Meher has been derived from a Persian word *mehtar* which according to Steingass *Persian English Dictionary* means "elder, prince, lord or chief." He was a village Mukhia. Guru Arjan Dev writes, "I have become Meher of the village and have taken prisoner five rivals" which means five evil tendencies.

Maluk is plural of Malik which means king. With a little variation Malik means possession. It was a common epithet used for the

prominent man in the village and is still popular in the Muslim predominant Punjab (Pakistan) According to Bhai Kahn Singh, Malik has become epithet with certain castes like Kshatriya, Ahluwalia etc.

Raja is a Sanskrit word which means king but was applied to many humbler dignitaries, petty chiefs or large Zamindars⁽¹⁸⁾. In *Ain-i-Akbari*, the Rajput rajas have been described as Zamindars viz. feudal lords.

Rao and Rai mean chief. This epithet was applied to the lower person than that of the *raja*.

Khan was very important title during the Muslim period. Ashirbadilal Srivastava writes, "Muslim population was divided into two categories, namely men of sword and men of pen. Soldiers belonged to the former category and were mostly of foreign origin. They were either commanding officers or soldiers in the military establishments in the capital or in provinces. They were graded into *Khans*, *Maliks*, *Amir*, *Sipah Salar* and *Sarikhail*.

This was a descending hierarchy in which Khan occupied the highest position and Sarikhail the lowest⁽¹⁹⁾. Sarikhail has not been mentioned in the Guru Granth.

The *Amir* has been derived from Persian word *Amar* which means command. Amir implies commander, chief or lord. It was applied to all higher officials of the state under the Muslim rulers. It was a very popular epithet.

Shiqdar is not *Sikahdar* as Bhai Kahn Singh and Prof. Teja Singh have inferred. According to Steingass *Persian English Dictionary*, *Shiqdar* means "an officer appointed to collect the revenue from certain divisions of land." Dr. A.L. Srivastava writes: "It was found necessary in the fourteenth century to sub-divide the provinces in *Shiqs*-At the head of a *Shiq* was *Shiqdar*. He was, probably, a military officer and his duty was to maintain law and order in his jurisdiction. He was an important official. A little later a smaller unit of administration than *Shiq* came into being—it was called *Pargna*.⁽²⁰⁾ There has been frequent mention of *Shiqdar* in Sri Guru Granth Sahib.

Chaudhary was a revenue official whose main function was to collect land revenue. He was subordinate to *Shiqdar*.

Muqaddam and Khuts were another category of revenue officials. Muqaddam was the headman or Mukhiya of the village. Headmen, some of whom were hereditary, were given a small percentage of

the revenue they collected from their areas. Khut was probably a small Hindu chief. It seems he was an agent who helped Government in assessment and realization of revenue from administrative territories.

The Turkish or Afghan rulers were unable to establish their power in the rural areas. To facilitate the managing of rural areas, Hindu chiefs known as *Rai*, *Rana* or *Rawat* were appointed who had their armies to rule the area under their jurisdiction. The Hindu chiefs who paid tribute to the Sultan enjoyed great dignity and status in rural areas. They played such an important role in the rural life that to many they were the Government whereas Sultan was almost a mythical figure.⁽²¹⁾

Guru Nanak Dev has criticized the Hindus who were in Government service. He says:

“With all their sacred marks on their forehead
And their loin clothes tucked behind
They are the butchers of the world, with daggers in their hand
They wear blue clothes in order to be acceptable to the ruling class
They earn their living from those whom they call dirty
Yet they worship Puran.”

ਮਥੈ ਟਿਕਾ ਤੇਤਿ ਪੋਤੀ ਕਖਾਈ ॥
ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ ॥
ਨੀਲ ਵਸਤ੍ਰ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਣੁ ॥
ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣੁ ॥

Sri Guru Granth Sahib-Page 471-72

Cow Tax and Jazia

Sri Guru Granth Sahib is an important source of historical information which is rarely given anywhere else. For instance, levy of tax on milch animals of Hindus like cow, goats, buffalo is nowhere mentioned in the medieval Indian History. But Guru Nanak has mentioned it in his Asa di Var. He says:

“They tax the cows and the Brahmins, but the cow-dung they apply to their kitchen will not save them.

ਗਉ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ ॥

Sri Guru Granth Sahib-Page 471

Guru Nanak Dev refers to the Hindu officials who collected taxes on behalf of the Government. Lanepool writes that the Hindu had to pay duties on buffalos, goats and other milch cattle. The tax was levied equally on rich the and the poor.⁽²²⁾

Before Sultan Feroz Tughlaq (1352-1384 AD), Brahmins were exempted from payment of Jazia. But Feroz Tughlaq imposed this tax on Brahmins on the ground that they were the leaders of the Hindus and as such could not be exempted from such a tax. He acted as a tool in the hands of bigoted *Ulemas* and did not care to listen to public entreaties. There was a storm of protest against this decision. The Brahmins surrounded his palace and loudly protested. They threatened to burn themselves alive. But Sultan did not yield to their ptotest. ⁽⁴⁸⁾ Jazia was ultimately exempted by Akbar, the Mughal Emperor.⁽²³⁾

The corruption was rampant in the revenue administration of the Sultans. This has been mentioned almost everywhere. Guru Nanak Dev had very closely watched the revenue administration of his times as he worked in the Modikhana (store house) of Daulat Khan Lodhi of Sultanpur (District Kapurthala) during the reign of Sikandher Lodhi (1488-1517 AD) ⁽²⁴⁾. In those days, revenue was collected in kind as there was an acute shortage of currency and grain was very cheap. In the ModikhanaIn, *Landlords, Chaudharies, qanungo* (a revenue official) and people in general used to deposit the grain as land revenue which in turn was distributed to employees, soldiers and different types of people. The officials were given land grants instead of salaries and petty employees grain instead of wages.⁽²⁵⁾

Political Events

Another part of Indian history on which Sri Guru Granth Sahib provides extremely valuable information is the time when Babar invaded India. Young Babar having failed to conquer Samarkand, established himself in Kabul and took the title "Padshah." From here he failed again to capture Samarkand. From Kabul, he thought of trying his luck in "Khurran" meaning land of rising sun, that is Hindustan. He invaded Hindustan, used brutal force and caused extreme cruelty to the people of Hindustan. The people were mercilessly killed and tortured by Mughal soldiers.⁽²⁶⁾ Though the histories in general and Tuzik-i-Babari in particular have given the

details of the invasions by Babar, it was Guru Nanak Dev, 'the people's prophet' as T.L. Visvani calls him, to record the brutalities inflicted by Babar and his soldiers on the people. The account of sufferings of people because of invasions by Babar have been described in detail in four hymns of Guru Nanak Dev in 'Babar Vani' in Sri Guru Granth Sahib. Guru Nanak Dev writes:

"Having attacked Khurasan, Babar terrified Hindustan
The Creator Himself does not take the blame,
But has sent the Mughal as the messenger of death."
ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥
ਆਪੈ ਦੇਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥

Sri Guru Granth Sahib-Page 360

"If some powerful man strikes out against another man,
Then no one feels any grief in their mind.
But if a powerful tiger attacks a flock of sheep and kills them,
Then its master must answer for it."
ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥
ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥

Sri Guru Granth Sahib-Page 360

"This priceless country has been laid waste and defiled by dogs,
And no one pays any attention to the dead."
ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ ॥

Sri Guru Granth Sahib-Page 360

During third invasion (1520-21), people of Sialkot surrendered and Babar and his soldiers did not inflict any injuries to people and caused no damage to their possessions. But the inhabitants of Syedpur resisted the Mughal forces resulting in their death and destruction of their possessions.⁽²⁷⁾

Guru Nanak Dev having witnessed the scene was greatly touched and has vividly described the excesses by Babar and his soldiers on the natives in the following lines. This is the only account available giving details of cruelties committed by Babar and his soldiers.

"Those heads adorned with braided hair, with their parts painted with vermillion

- Those heads were shaved with scissors, and their throats were choked with dust.

They lived in palatial mansions, but now, they cannot even sit near the palaces.

When they were married, their husbands looked so handsome beside them.

They came in palanquins, decorated with ivory;

Water was sprinkled over their heads, and glittering fans were waved above them

They were given hundreds of thousands of coins when they sat, and hundreds of Thousands of coins when they stood. They ate coconuts and dates, and rested comfortably upon their beds.

But ropes were put around their necks, and their strings of pearls were broken.

Their wealth and youthful beauty, which gave them so much pleasure,

Have now become their enemies.

The order was given to the soldiers, who dishonored them, and carried them away”

ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥

ਸੇ ਸਿਰ ਕਾਤੀ ਮੁੰਨੀਅਨਿ ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ ॥

ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ ॥

ਜਦਹੁ ਸੀਆ ਵੀਆਹੀਆ ਲਾੜੇ ਸੋਹਨਿ ਪਾਸਿ ॥

ਹੀਡੋਲੀ ਚੜਿ ਆਈਆ ਦੰਦ ਖੰਡ ਕੀਤੇ ਰਾਸਿ ॥

ਉਪਰਹੁ ਪਾਣੀ ਵਾਰੀਐ ਝਲੇ ਝਿਮਕਨਿ ਪਾਸਿ ॥

ਇਕੁ ਲਖੁ ਲਹਨਿ ਬਹਿਠੀਆ ਲਖੁ ਲਹਨਿ ਖੜੀਆ ॥

ਗਰੀ ਛੁਹਾਰੇ ਖਾਂਦੀਆ ਮਾਣਨਿ ਸੇਜੜੀਆ ॥

ਤਿਨੁ ਗਲਿ ਸਿਲਕਾ ਪਾਈਆ ਤੁਟਨਿ ਮੋਤਸਰੀਆ ॥

ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੈਰੀ ਹੋਏ ਜਿਨੀ ਰਖੇ ਰੰਗੁ ਲਾਇ ॥

ਦੂਤਾ ਨੇ ਫੁਰਮਾਇਆ ਲੈ ਚਲੇ ਪਤਿ ਗਵਾਇ ॥

Sri Guru Granth Sahib-Page 417

Guru Nanak Dev further writes:

“The kings had lost their higher consciousness, reveling in pleasure and sensuality.

Since Babar's rule has been proclaimed, even the princes have no food to eat

The Muslims have lost their five times of daily prayer, and the Hindus have lost their worship as well.

Without their sacred squares, how shall the Hindu women bathe and apply the frontal marks to their foreheads?

They never remembered their Lord as Ram, and now they cannot even chant Khudaa."

ਸਾਹਾਂ ਸੁਰਤਿ ਗਵਾਈਆ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ ॥

ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੋਟੀ ਖਾਇ ॥

ਇਕਨਾ ਵਖਤ ਖੁਆਈਅਹਿ ਇਕਨਾ ਪੂਜਾ ਜਾਇ ॥

ਚਉਕੇ ਵਿਣੁ ਹਿੰਦਵਾਣੀਆ ਕਿਉ ਟਿਕੇ ਕਢਹਿ ਨਾਇ ॥

ਰਾਮੁ ਨ ਕਬਹੂ ਚੇਤਿਓ ਹੁਣਿ ਕਹਣਿ ਨ ਮਿਲੈ ਖੁਦਾਇ ॥

Sri Guru Granth Sahib-Page 417

In another verse, Guru Nanak Dev writes about the excesses committed by the Babar and his soldiers in Syedpur (now Eminabad, District Gujrawala , Pakistan) during the third invasion:

"Bringing the marriage party of sin, Babar has invaded from Kabul, demanding our land as his wedding gift,

Modesty and righteousness both have vanished, and falsehood struts around like a leader.

The Qazis and the Brahmins have lost their roles, and Satan now conducts the marriage rites.

The Muslim women read the Koran, and in their misery, they call upon God.

The Hindu women of high social status, and others of lowly status as well, are put into the same category.

The wedding songs of murder are sung, O Nanak, and blood is sprinkled instead of saffron."

ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੇ ॥

ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੇ ॥

ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੇ ॥

ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ ਕਸਟ ਮਹਿ ਕਰਹਿ ਖੁਦਾਇ ਵੇ ਲਾਲੇ ॥

ਜਾਤਿ ਸਨਾਤੀ ਹੋਰਿ ਹਿੰਦਵਾਣੀਆ ਏਹਿ ਭੀ ਲੇਖੇ ਲਾਇ ਵੇ ਲਾਲੇ ॥

ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤੁ ਕਾ ਕੁੰਗੂ ਪਾਇ ਵੇ ਲਾਲੇ ॥

Sri Guru Granth Sahib-Page 722-723

After the fourth invasion by Babar in 1524, Guru Nanak Dev has written:

"The city of Lahore suffered terrible destruction for four hours."

ਲਾਹੌਰ ਸਹਰੁ ਜਹਰੁ ਕਹਰੁ ਸਵਾ ਪਹਰੁ ॥

Sri Guru Granth Sahib-Page 1412

Commenting on the first battle of Panipat on 20th April, 1526, Guru Nanak Dev says:

"The battle raged between the Mughals and the Pathans, and the swords clashed on the battlefield.

They took aim and fired their guns, and they attacked with their elephants."

ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ ॥

ਓਨੀ ਤੁਪਕ ਤਾਣਿ ਚਲਾਈ ਓਨੀ ਹਸਤਿ ਚਿੜਾਈ ॥

Sri Guru Granth Sahib-Page 418

On the flight of Himayun and rise of Sher Shah Suri, Guru Nanak Dev says:

"Coming in seventy-eight (1521 A.D.), they will depart in ninety-seven (1540 A.D.), and then another disciple of man will rise up.

Nanak speaks the Word of Truth; he proclaims the Truth at this, the right time."

ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੇਲਾ ॥

ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੇਲਾ ॥

Sri Guru Granth Sahib-Page 723

The different annotators of Sri Guru Granth Sahib agree that these lines signify and state that the Mughls came in India in the Bikrami Year 1578, that is 1521 A.D. and departed in the Bikrami year 1577, that is 1540 A.D. Since the date has been recorded in a verse, one thousand five hundred has not been mentioned in both cases and taken to be understood. It implies that Guru Nanak Dev made prophecy about the rise of Sher Shah Suri well before his (Guru Nanak Dev) death in 1539 A.D. From this it clear that Guru

Nanak Dev was a keen observer of the political developments of his time. He was the contemporary of Himayun and witnessed the weak rule for nine years after the death of Babar in 1530 A.D. He also saw the strong will of Sher Shah Suri during that time. Guru Nanak Dev's calculations about Mughals and his prophecy about Sher Shah Suri came out to be true.

FOOT NOTE

1. Hobson-Jobson, Delhi, 1968, page 864
2. Guru Nanak used 'Sultan' in his hymn thirteen times.
3. *Life and Conditions of the people in Hindustan*, K. M. Ashraf, 1970, p 30 and 32.
4. Ibid
5. *A Short History of Muslim Rule in India*, Ishwari Prasad, Allahabad, 1965, p 272
6. *The Adi Guru Granth Shabad Ankawali*, Gurcharan Singh, Punjabi University, Patiala, Vol. II, p 1630-31
7. "The Sultan said, "Listen, Nam Dev:
let me see the actions of your Lord."
The Sultan arrested Nam Dev,
and said, "Let me see your Beloved Lord." ⁽⁸⁾
ਸੁਲਤਾਨ ਪੁਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ ॥
ਦੇਖਉ ਰਾਮ ਤੁਮਾਰੇ ਕਾਮਾ ॥
ਨਾਮਾ ਸੁਲਤਾਨੇ ਬਾਇਲਾ ॥
ਦੇਖਉ ਤੇਰਾ ਹਰਿ ਬੀਰੁਲਾ ॥
8. *Ain-i-Akbari*, Abdul Fazal, translated by H. Blockman, Delhi, 1965, p 612
9. Dewan is a generic term, which has got several meanings. According to K.A. Nizami, the administrative machinery of Delhi Sultanate was mainly run by three ministers, Dewan-i-Wizarat, Dewan-i-Arre and Dewan-i-Risalat. In later period seven ministers of Empire were also called Dewan.
10. According to K. A. Nizami, almost all the Maliks during thirteenth century in India were of Turkish origin. *Some Aspects of Religion and Politics During 13th century*, p 127
11. *Life and Conditions of the People of Hindustan*, p 88
12. Ibid, p 209
13. *Life and Culture of Medieval Indian*, B. N. Luniya, Indore, 1978, p 315
14. *Life and Conditions of Hindustan*, Kanwar Mehmood, Delhi, 1970, p 99
15. *Some Aspects of Religion and Politics in India during Thirteenth Century*, K.A. Nizami, Delhi, 1961, p 166
16. *Mughal Administration*, Sir Jadunath Sarkar, 4th edition, Calcutta, p 98
17. *Mughal Administration*, J. N. Sarkar, 4th edition, Calcutta, p 100-101
18. *History of India, 1000-1707 A.D.*, A.N. Srivastva, Agra, 1977, p 278
19. Ibid, p 250
20. Ibid, p 250

Sri Guru Granth Sahib-Page 1165

21. *Life and Culture in Medieval India*, B.N. Luniya, Indore, 1978, p 95-96
22. *Medieval India*, Lane Pool, p 104; *History of Punjab*, Vol. III, Patiala, p 258; *Cambridge History of India*, Vol. III, p 105
23. *Mughal Government and Administration*, Sir Ram Sharma, Bombay, 1957, p 161-162
24. "Greed and sin are the king and prime minister; falsehood is the treasurer
Sexual desire, the chief advisor, is summoned and consulted;
They all sit together and contemplate their plans
Their subjects are blind, and without wisdom, they try to please the will of the dead"
ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥
ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥
ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੁਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥
Siri Guru Granth Sahib – page 468
25. *Agarian System of Muslim India*, W.H. Moseland, Allahabad, 1929, p 149, 219
26. *A Short History of Muslim India*, Ishwari Prasad, Allahabad, 1965, p 271-73
27. *Memoirs of Zahir-ud-din Babar*, Translated by John Leyden and William Eriskine- Revised by Sir Lucas King, Oxford University Press, 1921, Vol. I, p 149, 219

RELIGIOUS TRADITIONS

There is a wide coverage of religious traditions in Sri Guru Granth Sahib. These traditions mainly relate to Hindu and Muslim religions. There have been conflicting rituals which have been described as conflict of civilization. John Marshall has rightly observed:- "Seldom in the history of mankind, has the spectacle been witnessed of two civilizations, so vast and so strongly developed, yet so radically dissimilar as the Muhammedan and Hindu, meeting and mingling together. The very contrast which existed between them, the wide divergence in their culture and their religion, make the history of their impact peculiarly instructive." ⁽¹⁾ Arnold Toynbee states: "The Indian and Judaic religions are notoriously different in spirit, having nothing in common and sometimes behaved like oil and vinegar. Their principal meeting grounds have been India where Islam was impinging on Hinduism violently. On the whole, story of the relations between these two great religions on Indian ground has been unhappy tale of mutual misunderstanding and hostilities." ⁽²⁾ Arnold further writes, "To have discovered and understood deep harmony underlying the historic Hindu-Muslim discord has been a noble spiritual triumph." ⁽³⁾ In Sri Guru Granth Sahib, there is clear response to the religious antagonism prevalent at that time. It was very broad based and can be called valid in the present times.

Guru Arjan Dev has defined religion in widest possible terms, which is clear from the following hymns:

"Of all religions, the best religion
is to chant the Name of the Lord and maintain pure conduct.
Of all religious rituals, the most sublime ritual
is to erase the filth of the dirty mind in the Company of the Holy.

-
1. John Marshall quoted in *Guru Nanak and His Times* by A.C. Banerjee, Patiala 1971, p 70
 2. Arnold Toynbee, *Sacred Writings of the Sikhs*, Orient Longman, 2009, p 8
 3. Ibid

Of all efforts, the best effort
 is to chant the Name of the Lord in the heart, forever.
 Of all speech, the most ambrosial speech
 is to hear the Lord's Praise and chant it with the tongue.
 Of all places, the most sublime place,
 O Nanak, is that heart in which the Name of the Lord abides."

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥
 ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਉਤਮ ਕਿਰਿਆ ॥ ਸਾਧਸੰਗਿ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰਿਆ ॥
 ਸਗਲ ਉਦਮ ਮਹਿ ਉਦਮੁ ਭਲਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ ॥
 ਸਗਲ ਬਾਨੀ ਮਹਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥ ਹਰਿ ਕੋ ਜਸੁ ਸੁਨਿ ਰਸਨ ਬਖਾਨੀ ॥
 ਸਗਲ ਥਾਨ ਤੇ ਓਹੁ ਉਤਮ ਥਾਨੁ ॥ ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿਨਾਮੁ ॥

Sri Guru Granth Sahib Page 266

The last lines of the hymn gives clue to the religious ideology of Guru Arjan Dev. He declared that the true religion consisted of two things only – love of God (name) and purity of conduct. The Guru dispensed with all formalities in favour of these two things. This has never been contradicted. Thus, Guru Arjan Dev not only ushered this simplest definition of religion but practically demonstrated it while compiling Sri Guru Granth Sahib by including the hymns of Saints from different sections of the society, overlooking the fact that views of some saints were not in agreement with the Sikh Gurus. Example is of Farid, who curses himself for not going to the mosque five times for offering *Namaaz* and refers to souls in grave waiting for the day of resurrection which is totally opposite to the Guru's belief of transmigration of souls.⁽⁴⁾ These antithetical sayings are given a place of honour in a book which not only holds scriptural position among Sikhs but also wields authority equal to that of a Guru whose word is final.

When Guru Arjan Dev decided to include the verses of Saints of other religions in Sri Guru Granth Sahib, he knew that these saints were different in the method of worship but had the same aim, that is to love God and to do good. The various systems that merge in the statements of Sikh Gurus, transcend all barriers and boundaries to symbolise a universal human vision. Long before the dawn of modern civilization, Guru Arjan Dev had the dream of unifying all religions into one universal religion. He served the people without any kind of

4. *Guru Granth Sahib*, p 1381-82

distinction of caste and creed during the famine in the last decade of 16th century, when the streets of Lahore were filled with dead bodies.⁽⁵⁾ Not only this, he asked Emperor Akbar to exempt people from payment of land revenue that year,⁽⁶⁾ benefiting all peasants-Hindus and Muslims. This act of kindness attracted the farmers, specially the Muslims, towards Guru Arjan Dev. This has been confirmed by Emperor Jahangir in his *Tuzik-i-Jahangir*, in which he states that a number of Muslims were attracted by Guru Arjan Dev's manners and became his followers.⁽⁷⁾ During the days of Guru Nanak, Mardana was perhaps the first Muslim who became the devotee of Guru Nanak.⁽⁸⁾

While taking bath in Vein river, Guru Nanak disappeared and when he came out, the first words he uttered were "there is no Hindu, no Muslim"⁽⁹⁾, meaning "the humanity is one."

Muslim Traditions

There are number of hymns in Sri Guru Granth Sahib, which have been exclusively addressed to followers of Muslim traditions. At one place, Guru Arjan Dev in a hymn has addressed Muslims exclusively:

I. Shun Evil Tendencies

"O slave of the inaccessible Lord God Allah, (*Khudai Bande*) forsake thoughts of worldly entanglements.

Become the dust of the feet of the humble *fakeers*, and consider yourself a traveller on this journey. O' saintly *dervesh*, you shall be approved in the Court of the Lord.

Let Truth be your prayer, and faith your *prayer-mat*. (*Musalah*)

Subdue your desires, and overcome your hopes.

Let your body be the mosque, and your mind the priest. Let true purity be God's Word for you.

Let your practice be to live the spiritual life.

5. *History of Punjab*, Mohd. Akbar, Lahore, 1948, p 104, 107

6. *Akbarnama*, Part III, translated by H. Beveridge, Delhi 2007, p 115

7. *Tuzik-i-Jahangiri*, translated by Alexander Rogers, edited by H. Beveridge, Delhi 1965, p 65

8. *Janamsakhi Traditions-An analytical Study*, Amritsar, 2004, p 70-71

9. *Ibid.*, p 75

Let your spiritual cleansing be to renounce the world and seek God.

Let control of the mind be your spiritual wisdom, O holy man; meeting with God, you shall never die again.

Practice within your heart the teachings of the Quran and the Bible;

Restrain the ten sensory organs from straying into evil.

Tie up the five demons of desire with faith, charity and contentment, and you shall be acceptable.

Let compassion be your Mecca, and the dust of the feet of the holy your fast.

Let Paradise be your practice of the Prophet's Word.

God is the beauty, the light and the fragrance. Meditation on Allah is the secluded meditation chamber.

ਅਲਹ ਅਗਮ ਖੁਦਾਈ ਬੰਦੇ ॥ ਛੇਡਿ ਖਿਆਲ ਦੁਨੀਆ ਕੇ ਧੰਧੇ ॥
 ਹੋਇ ਪੈ ਖਾਕ ਫਕੀਰ ਮੁਸਾਫਰੁ ਇਹੁ ਦਰਵੇਸੁ ਕਬੂਲੁ ਦਰਾ ॥
 ਸਚੁ ਨਿਵਾਜ ਯਕੀਨ ਮੁਸਲਾ ॥ ਮਨਸਾ ਮਾਰਿ ਨਿਵਾਰਿਹੁ ਆਸਾ ॥
 ਦੇਹ ਮਸੀਤਿ ਮਨੁ ਮਉਲਾਣਾ ਕਲਮ ਖੁਦਾਈ ਪਾਕੁ ਖਰਾ ॥
 ਸਰਾ ਸਰੀਅਤਿ ਲੇ ਕੰਮਾਵਹੁ ॥ ਤਰੀਕਤਿ ਤਰਕ ਖੋਜਿ ਟੋਲਾਵਹੁ ॥
 ਮਾਰਫਤਿ ਮਨੁ ਮਾਰਹੁ ਅਬਦਾਲਾ ਮਿਲਹੁ ਹਕੀਕਤਿ ਜਿਤੁ ਫਿਰਿ ਨ ਮਰਾ ॥
 ਕੁਰਾਣੁ ਕਤੇਬ ਦਿਲ ਮਾਹਿ ਕਮਾਹੀ ॥ ਦਸ ਅਉਰਾਤ ਰਖਹੁ ਬਦ ਰਾਹੀ ॥
 ਪੰਚ ਮਰਦ ਸਿਦਕਿ ਲੇ ਬਾਧਹੁ ਖੈਰਿ ਸਬੂਰੀ ਕਬੂਲੁ ਪਰਾ ॥
 ਮਕਾ ਮਿਹਰ ਰੋਜਾ ਪੈਖਾਕਾ ॥ ਭਿਸਤੁ ਪੀਰ ਲਫਜ਼ ਕਮਾਇ ਅੰਦਾਜਾ ॥
 ਹੂਰ ਨੂਰ ਮੁਸਕੁ ਖੁਦਾਇਆ ਬੰਦਗੀ ਅਲਹ ਆਲਾ ਹੁਜਰਾ ॥

Sri Guru Granth Sahib- page 1083

II Five Sublime Daily Prayers

He alone is a Qazi, who practices the Truth.

He alone is a Haji, a pilgrim to Mecca, who purifies his heart.

He alone is a Mullah, who banishes evil; he alone is a saintly dervesh, who takes the Support of the Lord's Praise.

Always, at every moment, remember God, the Creator within your heart.

Let your meditation beads be the subjugation of the ten senses.

Let good conduct and self-restraint be your circumcision.

You must know in your heart that everything is temporary.

Family, household and siblings are all entanglements.

Kings, rulers and nobles are mortal and transitory; only God's Gate is the permanent place.

First, is the Lord's Praise; second, contentment; third, humility, and fourth, giving to charities.

Fifth is to hold one's desires in restraint. These are the five most sublime daily prayers.

Let your daily worship be the knowledge that God is everywhere

Let renunciation of evil actions be the water-jug you carry.

Let realization of the One Lord God be your call to prayer; be a good child of God - let this be your trumpet.

ਸਚੁ ਕਮਾਵੈ ਸੋਈ ਕਾਜੀ ॥ ਜੋ ਦਿਲੁ ਸੋਧੈ ਸੋਈ ਹਾਜੀ ॥

ਸੋ ਮੁਲਾ ਮਲਊਨੁ ਨਿਵਾਰੈ ਸੋ ਦਰਵੇਸੁ ਜਿਸੁ ਸਿਫਤਿ ਧਰਾ ॥

ਸਭੇ ਵਖਤ ਸਭੇ ਕਰਿ ਵੇਲਾ ॥ ਖਾਲਕੁ ਯਾਦਿ ਦਿਲੈ ਮਹਿ ਮਉਲਾ ॥

ਤਸਬੀ ਯਾਦਿ ਕਰਹੁ ਦਸ ਮਰਦਨੁ ਸੁੰਨਤਿ ਸੀਲੁ ਬੰਧਾਨਿ ਬਰਾ ॥

ਦਿਲ ਮਹਿ ਜਾਨਹੁ ਸਭ ਫਿਲਹਾਲਾ ॥ ਖਿਲਖਾਨਾ ਬਿਰਾਦਰ ਹਮੂ ਜੰਜਾਲਾ ॥

ਮੀਰ ਮਲਕ ਉਮਰੇ ਫਾਨਾਇਆ ਏਕ ਮੁਕਾਮ ਖੁਦਾਇ ਦਰਾ ॥

ਅਵਲਿ ਸਿਫਤਿ ਦੂਜੀ ਸਾਬੂਰੀ ॥ ਤੀਜੈ ਹਲੇਮੀ ਚਉਥੈ ਖੈਰੀ ॥

ਪੰਜਵੈ ਪੰਜੇ ਇਕਤੁ ਮੁਕਾਮੈ ਏਹਿ ਪੰਜਿ ਵਖਤ ਤੇਰੇ ਅਪਰਪਰਾ ॥

ਸਗਲੀ ਜਾਨਿ ਕਰਹੁ ਮਉਦੀਫਾ ॥ ਬਦ ਅਮਲ ਛੋਡਿ ਕਰਹੁ ਹਥਿ ਕੂਜਾ ॥

ਖੁਦਾਇ ਏਕੁ ਬੁਝਿ ਦੇਵਹੁ ਬਾਂਗਾਂ ਬੁਰਗੂ ਬਰਖੁਰਦਾਰ ਖਰਾ ॥

Sri Guru Granth Sahib - Page 1084

III Be a True Muslim in Action

Let what is earned righteously be your blessed food.

Wash away pollution with the river of your heart.

One who realizes the Prophet attains heaven. Azraa-eel, the Messenger of Death, does not cast him into hell.

Let good deeds be your body, and faith your bride.

Play and enjoy the Lord's love and delight.

Purify what is impure, and let the Lord's Presence be your religious tradition. Let your total awareness be the turban on your head.

To be Muslim is to be kind-hearted,

and wash away pollution from within the heart.

He does not even approach worldly pleasures; he is pure, like flowers, silk, ghee and the deer-skin.

One who is blessed with the mercy and compassion of the Merciful Lord,

is the manliest man among men.

He alone is a Sheikh, a preacher, a Haji, and he alone is God's slave, who is blessed with God's Grace.

The Creator Lord has Creative Power; the Merciful Lord has Mercy.

The Praises and the Love of the Merciful Lord are unfathomable.

Realize the True Hukam, the Command of the Lord, O Nanak; you shall be released from bondage, and carried across.

ਹਕੁ ਹਲਾਲੁ ਬਖੋਰਹੁ ਖਾਣਾ ॥ ਦਿਲ ਦਰੀਆਉ ਧੋਵਹੁ ਮੈਲਾਣਾ ॥

ਪੀਰੁ ਪਛਾਣੈ ਭਿਸਤੀ ਸੋਈ ਅਜਰਾਈਲੁ ਨ ਦੋਜ ਠਰਾ ॥

ਕਾਇਆ ਕਿਰਦਾਰ ਅਉਰਤ ਯਕੀਨਾ ॥ ਰੰਗ ਤਮਾਸੇ ਮਾਣਿ ਹਕੀਨਾ ॥

ਨਾਪਾਕ ਪਾਕੁ ਕਰਿ ਹਦੂਰਿ ਹਦੀਸਾ ਸਾਬਤ ਸੂਰਤਿ ਦਸਤਾਰ ਸਿਰਾ ॥

ਮੁਸਲਮਾਣੁ ਮੋਮ ਦਿਲਿ ਹੋਵੈ ॥ ਅੰਤਰ ਕੀ ਮਲੁ ਦਿਲ ਤੇ ਧੋਵੈ ॥

ਦੁਨੀਆ ਰੰਗ ਨ ਆਵੈ ਨੇੜੈ ਜਿਉ ਕੁਸਮ ਪਾਟੁ ਘਿਉ ਪਾਕੁ ਹਰਾ ॥

ਜਾ ਕਉ ਮਿਹਰ ਮਿਹਰ ਮਿਹਰਵਾਨਾ ॥ ਸੋਈ ਮਰਦੁ ਮਰਦੁ ਮਰਦਾਨਾ ॥

ਸੋਈ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ਸੋ ਬੰਦਾ ਜਿਸੁ ਨਜਰਿ ਨਰਾ ॥

ਕੁਦਰਤਿ ਕਾਦਰ ਕਰਣ ਕਰੀਮਾ ॥ ਸਿਫਤਿ ਮੁਹਬਤਿ ਅਥਾਹ ਰਹੀਮਾ ॥

ਹਕੁ ਹੁਕਮੁ ਸਚੁ ਖੁਦਾਇਆ ਬੁਝਿ ਨਾਨਕ ਬੰਦਿ ਖਲਾਸ ਤਰਾ ॥

Sri Guru Granth Sahib Page 1084

In a hymns below, Guru Nanak Dev defines a true Muslim:

"There are five prayers and five times of day for prayer; the five have five names.

Let the first be truthfulness, the second honest living, and the third charity in the Name of God.

Let the fourth be good will to all, and the fifth the praise of the Lord.

Repeat the prayer of good deeds, and then, you may call yourself a Muslim."

ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥

ਪਹਿਲਾ ਸਚੁ ਹਲਾਲੁ ਦੁਇ ਤੀਜਾ ਧੈਰ ਖੁਦਾਇ ॥

ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥

ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥

Sri Guru Granth Sahib page- 141

“Let mercy be your mosque, faith your prayer-mat, and honest living your Quran.”

ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥

Sri Guru Granth Sahib Page 140

“It is difficult to be called a Muslim; if one is truly a Muslim, then he may be called one.

First, let him savour the religion of the Prophet as sweet; then, let his pride of his possessions be scraped away.

Becoming a true Muslim, a disciple of the faith of Mohammed, let him put aside the delusion of death and life.

As he submits to God's Will, and surrenders to the Creator, he is rid of selfishness and conceit.

And when, O' Nanak, he is merciful to all beings, only then shall he be called a Muslim.”

ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥

ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ ॥

ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥

ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ ॥

ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥

Sri Guru Granth Sahib Page 141

“He alone is a Qazi, who contemplates the human body, and through the fire of the body, is illumined by God.”

ਕਾਜੀ ਸੋ ਜੁ ਕਾਇਆ ਬੀਚਾਰੈ ॥

ਕਾਇਆ ਕੀ ਅਗਨਿ ਬ੍ਰਹਮੁ ਪਰਜਾਰੈ ॥

Sri Guru Granth Sahib page 1160

“Let your mind be Mecca, and your body the temple of worship.”

ਮਨੁ ਕਰਿ ਮਕਾ ਕਿਬਲਾ ਕਰਿ ਦੇਹੀ ॥

Sri Guru Granth Sahib Page 1158

Brahmanical Traditions:

Brahmins were the religious leaders of the Hindu masses. They interpreted the Hindu scriptures (Vedas and Shastras) and they prescribed various rituals for the worship of different deities. They believed in rigid caste system and did not allow social mixing with

lower classes. Therefore, Brahminism was in conflict with Sikhism. During the days of third Guru, Amar Das, the Brahmins took a deputation to emperor Akbar to complain against the Guru. They argued that Guru Amar Das has abandoned the religious and social customs of Hindus and also does not consider Sanskrit as the language of God.

In the following hymns in Sri Guru Granth Sahib, Guru Amar Das has stated about the Brahmanical rituals and ceremonies:

“The Pandits, the religious scholars, read and argue and stir up controversies, but without the Guru, they are deluded by doubt.”

ਪੰਡਿਤ ਪੜਿ ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਏ ॥

Sri Guru Granth Sahib Page 67

“The Pandits, the religious scholars, read and read, and shout out loud,
but they are attached to the love of Maya.”

ਪੰਡਿਤੁ ਪੜਿ ਪੜਿ ਉਚਾ ਕੂਕਦਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੁ ॥

Sri Guru Granth Sahib Page 86

“The Pandits, the religious scholars, constantly read and recite the Vedas,
for the sake of the love of Maya.”

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਬੇਦ ਵਖਾਣਹਿ ਮਾਇਆ ਮੋਹ ਸੁਆਇ ॥

Sri Guru Granth Sahib Page 85

“They recite the Simrites, the Shastras and the Vedas,
but deluded by doubt, they do not understand the essence of reality.”

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਵਖਾਣੈ ॥
ਭਰਮੇ ਭੂਲਾ ਤਤੁ ਨ ਜਾਣੈ ॥

Sri Guru Granth Sahib Page 114

“Reading and studying, the religious scholars argue and debate; but without understanding, there is no peace.
Their comings and goings never end; emotional attachment to Maya is dear to them.”

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਬੁਝੇ ਸੁਖੁ ਨ ਹੋਈ ॥
ਆਵਣ ਜਾਣਾ ਕਦੇ ਨ ਚੁਕੈ ਮਾਇਆ ਮੋਹ ਪਿਆਰਾ ॥

Sri Guru Granth Sahib Page 570

“No one is liberated by wandering around in saffron-colored robes.

Tranquility is not found by strict self-discipline.

But by following the Guru's Teachings, one is blessed to receive the Nam, the Name of the Lord.

By great good fortune, one finds the Lord.

In this Dark Age of Kalyuga, glorious greatness comes through the Lord's Name.

Through the Perfect Guru, it is obtained.”

ਭਗਵੈ ਵੇਸਿ ਭ੍ਰਮਿ ਮੁਕਤਿ ਨ ਹੋਇ ॥

ਬਹੁ ਸੰਜਮਿ ਸਾਂਤਿ ਨ ਪਾਵੈ ਕੋਇ ॥

ਗੁਰਮਤਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥

ਵਡਭਾਗੀ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥

ਕਲਿ ਮਹਿ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥

ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਜਾਈ ॥

Sri Guru Granth Sahib-Page 1176

He alone is called a good Brahmin, who understands God in contemplative meditation.

He praises the Lord, and reads of the Lord, and contemplates the Word of the Guru's Shabad.

ਸੋ ਬ੍ਰਹਮਣੁ ਭਲਾ ਆਖੀਐ ਜਿ ਬੂਝੈ ਬ੍ਰਹਮੁ ਬੀਚਾਰੁ ॥

ਹਰਿ ਸਾਲਾਹੇ ਹਰਿ ਪੜੈ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥

Sri Guru Granth Sahib -Page 1093

Sidh Traditions: In the religious development in India, Saivism and Buddhism combined to form a new sect of Jogis. In the earliest stage, the Sidhas belonged to Buddhism. Saivism was adopted by them subsequently. In the times of Guru Nanak, Jogis were mostly followers of Shiva. In Sri Guru Granth Sahib, there is a verse entitled Sidh Gosht which contains the sum and substance of talk Guru Nanak had with ascetic saints Machhindra, Gorakh Nath and Charpat Nath. All traditions state that Gorakh Nath was greater than his master and

10. *Gorakh Nath Sidhism*, Dr. Sher Singh, in *Philosophy of Sikhism*, Amritsar, 2003, p 100-101

it was he who introduced the custom of splitting the ears of the disciples and founded the sub-sect of Kanpatta Yogis.⁽¹⁰⁾

Sikh Gurus believed in the integrated life. It means that while living in this world we should not be involved too much in worldly pleasures as is mentioned in the simile in the following hymn:

“The lotus flower floats untouched upon the surface of the water,
and the duck swims through the stream.”

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲੁ ਮੁਰਗਾਈ ਨੈਸਾਏ ॥

Sri Guru Granth Sahib Page 938

The following hymns in Sri Guru Granth Sahib exhort us to cultivate inner virtues rather than taking too much care towards outward display.

Guru Nanak says:

“Yoga is not the patched coat, Yoga is not the walking stick.
Yoga is not smearing the body with ashes.

Yoga is not the ear-rings, and not the shaven head. Yoga is not the blowing of the horn.

Remaining unblemished in the midst of the filth of the world - this is the way to attain Yoga.

By mere words, Yoga is not attained

One who looks upon all with a single eye, and knows them to be one and the same - he alone is known as a Yogi.

Yoga is not wandering to the tombs of the dead; Yoga is not sitting in trances.

Yoga is not wandering through foreign lands; Yoga is not bathing at sacred shrines of pilgrimage

Remaining unblemished in the midst of the filth of the world - this is the way to attain Yoga.

Meeting with the True Guru, doubt is dispelled, and the wandering mind is restrained.

Nectar rains down, celestial music resounds, and deep within, wisdom is obtained.

Remaining unblemished in the midst of the filth of the world - this is the way to attain Yoga.

O Nanak, remain dead while yet alive - practice such a Yoga.

When the horn is blown without being blown, then you shall attain the state of fearless dignity.

Remaining unblemished in the midst of the filth of the world
- this is the way to attain Yoga.

ਜੋਗੁ ਨ ਖਿੰਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥
ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੂੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿੰਢੀ ਵਾਈਐ ॥
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥

ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥
ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ ॥
ਜੋਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ ॥
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ॥
ਨਿਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ ॥
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥
ਵਾਜੇ ਬਾਝਹੁ ਸਿੰਢੀ ਵਾਜੈ ਤਉ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ ॥
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਤਉ ਪਾਈਐ ॥

Sri Guru Granth Sahib- Page 730

At another place, Guru Nanak Sahib explains by giving simile of various virtues:

"Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body.

Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick.

See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world.

I bow to Him, I humbly bow.

The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same.

Let spiritual wisdom be your food, and compassion your attendant. The Sound-current of the Naad vibrates in each and every heart.

He Himself is the Supreme Master of all; wealth and miraculous spiritual powers, and all other external tastes and pleasures, are all like beads on a string.

Union with Him, and separation from Him, come by His Will. We come to receive what is written in our destiny.

I bow to Him, I humbly bow

The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same.”

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥

Sri Guru Granth Sahib-Page 6-7

The Yogis are divided into twelve schools,⁽¹¹⁾ the Sanyasies into ten.

The Yogis and those wearing religious robes, and the Jains with their all hair plucked out - without the Word of the Shabad Guru, the noose is around their necks.

ਬਾਰਹ ਮਹਿ ਰਾਵਲ ਖਪਿ ਜਾਵਹਿ ਚਹੁ ਛਿਅ ਮਹਿ ਸੰਨਿਆਸੀ ॥

ਜੋਗੀ ਕਾਪੜੀਆ ਸਿਰ ਖੂਥੇ ਬਿਨੁ ਸਬਦੈ ਗਲਿ ਫਾਸੀ ॥

Sri Guru Granth Sahib - Page 1332

The third Guru, Guru Amar Das says

“Yoga is not obtained by wearing saffron robes; Yoga is not obtained by wearing dirty robes.

O’ Nanak, Yoga is obtained even while sitting in your own home, by following the Teachings of the True Guru.”

ਜੋਗੁ ਨ ਭਗਵੀ ਕਪੜੀ ਜੋਗੁ ਨ ਮੈਲੇ ਵੇਸਿ ॥

ਨਾਨਕ ਘਰਿ ਬੈਠਿਆ ਜੋਗੁ ਪਾਈਐ ਸਤਿਗੁਰ ਕੈ ਉਪਦੇਸਿ ॥

Sri Guru Granth Sahib - Page 1421

11. *Mahan Kosh*, Bhai Kahn Singh, (The names of twelve sects of Yogi’s have been given., see “ਬਾਰਾ ਮਹਿ”

“The Yogis, wandering pilgrims and Saniyasies are deluded; without the Guru, they do not find the essence of reality. The miserable self-willed *manmukhs* are forever deluded by doubt; they waste away their lives uselessly.

O’ Nanak, those who are imbued with the Nam are balanced and poised; forgiving them, the Lord blends them with Himself. “

ਜੋਗੀ ਜੰਗਮ ਸੰਨਿਆਸੀ ਭੁਲੇ ਵਿਣੁ ਗੁਰ ਤਤੁ ਨ ਪਾਇਆ ॥

ਮਨਮੁਖ ਦੁਖੀਏ ਸਦਾ ਭ੍ਰਮਿ ਭੁਲੇ ਤਿਨੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇਈ ਜਨ ਸਮਧੇ ਜਿ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਆ ॥

Sri Guru Granth Sahib -Page 852

Jain Traditions: In Sri Guru Granth Sahib, there are some references to Jain way of life. As a matter of fact, there is nothing common between the general philosophy of Jainism and that of Sikhism. In practical life, Jaina’s asceticism and doctrine of extreme ahinsa were attacked by the Sikh Gurus. Combined with extreme ahinsa, the mode of living of Jain Sadhus becomes rather unclean. The Sikh Gurus have exposed the rituals in the Jain way of life, In Var Majh and Var Malhar in Sri Guru Granth Sahib.

Guru Nanak while criticizing the Jain way of life, says:

“Some go and sit in the forest realms, and do not answer any calls.

Some, in the dead of winter, break the ice and immerse themselves in freezing water.

Some rub ashes on their bodies, and never wash off their dirt.

Some look hideous, with their uncut hair matted and dishevelled. They bring dishonor to their family and ancestry.

Some wander naked day and night and never sleep.

Some burn their limbs in fire, damaging and ruining themselves.

Without the Name, the body is reduced to ashes; what good is it to speak and cry then?”

ਇਕਿ ਵਣਖੰਡਿ ਬੈਸਹਿ ਜਾਇ ਸਦੁ ਨ ਦੇਵਹੀ ॥

ਇਕਿ ਪਾਲਾ ਕਕਰੁ ਭੰਨਿ ਸੀਤਲੁ ਜਲੁ ਹੋਵਹੀ ॥

ਇਕਿ ਭਸਮ ਚੜਾਵਹਿ ਅੰਗਿ ਮੈਲੁ ਨ ਧੋਵਹੀ ॥

ਇਕਿ ਜਟਾ ਬਿਕਟ ਬਿਕਰਾਲ ਕੁਲੁ ਘਰੁ ਖੋਵਹੀ ॥
 ਇਕਿ ਨਗਨ ਫਿਰਹਿ ਦਿਨੁ ਰਾਤਿ ਨੀਂਦ ਨ ਸੋਵਹੀ ॥
 ਇਕਿ ਅਗਨਿ ਜਲਾਵਹਿ ਅੰਗੁ ਆਪੁ ਵਿਗੋਵਹੀ ॥
 ਵਿਣੁ ਨਾਵੈ ਤਨੁ ਛਾਹੁ ਕਿਆ ਕਹਿ ਰੋਵਹੀ ॥

Sri Guru Granth Sahib- Page 1284-1285

“Some pick and eat fruits and roots, and live in the wilderness.
 Some wander around wearing saffron robes, as Yogis and Sanyasies.

But there is still so much desire within them—they still yearn
 for clothes and food.

They waste their lives uselessly; they are neither householders
 nor renunciates.”

ਇਕਿ ਕੰਦ ਮੂਲੁ ਚੁਣਿ ਖਾਹਿ ਵਣਖੰਡਿ ਵਾਸਾ ॥
 ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਫਿਰਹਿ ਜੋਗੀ ਸੰਨਿਆਸਾ ॥
 ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸਾ ॥
 ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ਨ ਗਿਰਹੀ ਨ ਉਦਾਸਾ ॥

Sri Guru Granth Sahib- Page 140

“They pluck the hair out of their heads, and drink in filthy
 water; they beg endlessly and eat the garbage which others
 have thrown away.

They spread manure, they suck in rotting smells, and they
 are afraid of clean water.”

ਸਿਰੁ ਖੋਹਾਇ ਪੀਅਹਿ ਮਲਵਾਣੀ ਜੂਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ ॥
 ਫੋਲਿ ਫਦੀਹਤਿ ਮੁਹਿ ਲੈਨਿ ਭਤਾਸਾ ਪਾਣੀ ਦੇਖਿ ਸਗਾਹੀ ॥

Sri Guru Granth Sahib- Page 149

“Wandering in foreign lands and reading scriptures, he grows
 weary, and his thirsty desires only increase.

His perishable body does not remember the Word of the
 Shabad; like a beast, he fills his belly.”

ਦਿਸੰਤਰੁ ਭਵੈ ਪਾਠ ਪੜਿ ਥਾਕਾ ਤ੍ਰਿਸਨਾ ਹੋਇ ਵਧੈਰੈ ॥
 ਕਾਚੀ ਪਿੰਡੀ ਸਬਦੁ ਨ ਚੀਨੈ ਉਦਰੁ ਭਰੈ ਜੈਸੇ ਢੇਰੈ ॥

Sri Guru Granth Sahib Page 1012

“Some are Jains, wasting their time in the wilderness; by
 their pre-ordained destiny, they are ruined.

The Nam, the Name of the Lord, is not on their lips; they do not bathe at sacred shrines of pilgrimage.

They pull out their hair with their hands, instead of shaving. They remain unclean day and night; they do not love the Word of the Shabad.

They have no status, no honour, and no good karma. They waste away their lives in vain.

Their minds are false and impure; that which they eat is impure and defiled."

ਇਕਿ ਜੈਨੀ ਉਝੜ ਪਾਇ ਧੁਰਹੁ ਖੁਆਇਆ ॥

ਤਿਨ ਮੁਖਿ ਨਾਹੀ ਨਾਮੁ ਨ ਤੀਰਥਿ ਨ੍ਹਾਇਆ ॥

ਹਥੀ ਸਿਰ ਖੋਹਾਇ ਨ ਭਦੁ ਕਰਾਇਆ ॥

ਕੁਚਿਲ ਰਹਹਿ ਦਿਨ ਰਾਤਿ ਸਬਦੁ ਨ ਭਾਇਆ ॥

ਤਿਨ ਜਾਤਿ ਨ ਪਤਿ ਨ ਕਰਮੁ ਜਨਮੁ ਗਵਾਇਆ ॥

ਮਨਿ ਜੂਠੈ ਵੇਜਾਤਿ ਜੂਠਾ ਖਾਇਆ ॥

Sri Guru Granth Sahib- Page 1285

"The Qazis, Shaykhs and Fakeers in religious robes call themselves great; but through their egotism, their bodies are suffering in pain."

ਕਾਜੀ ਸੇਖ ਭੇਖ ਫਕੀਰਾ ॥

ਵਡੇ ਕਹਾਵਹਿ ਹਉਮੈ ਤਨਿ ਪੀਰਾ ॥

Sri Guru Granth Sahib Page 227

CRITIQUE OF RELIGION

The Sikh Gurus emphasized inner purity to achieve salvation rather than through ceremonies and rituals. During the time of Sikh Gurus, the society was misguided by practice of caste distinctions and taboos about eating and drinking. Scriptures of Hinduism consist of Shruti and Smriti. The four Vedas viz. Rig Veda, Sama Veda, Yajur Veda and Athrava Veda, are the Shruti or the revealed texts. The Smritis include *itihaas* (history) and Puranas.⁽¹⁾ There are other forms of literature of Hindus. Greh Sutras contain description of Hindu Sacraments (Samskaras), which start from the impregnation of the wife, (Garbbadbana Samaskara) and proceed towards the birth of child (Janam Samaskara), naming of the child (Naam Samaskara), investiture with the Sacred Thread (Upanayana Samaskara), the marriage (Vivaha Samaskara) and finally the death (Dah Samaskara). The rites pertaining to all the Sacraments have been decried by the Sikh Gurus. There are many more rites for various occasions and festivals. There are several Nitya (daily observances) and Naimittika (obligatory karmas)⁽²⁾

The Purusha Sukta of Rig Veda refers to the sacrifice of Purusha, mentioning the creation of few castes from the severed body of Brahma, the Brahmins from his mouth, the Kshatriyas from his arms, the Vaishyas from his belly and Shudras from his feet. This had led to the gradation of these castes, the Brahmins being the uppermost and Shudras being the lowest. This fact served as a model for all future Yajnas. The Brahmin was destined to perform the rituals and instruct mankind. But the Brahmin, because of his high position in the society, lost his balance and began to do undesirable deeds, which made him a prey to censure by *saints* of the Bhakti Movement.

-
1. Rituals and its Rejection in Sikhism, Surinder Singh Kohli, Amritsar, 2000, p 18
 2. Ibid, p 18-19

Manu, who codified the laws regarding the castes, set the rules governing the conduct and inter-relation of various castes. This perpetuated the caste system firmly in the Hindu society. Therefore, Manu is regarded as the founder of the institution of four castes.⁽³⁾

The condition of the Hindu masses was deplorable. They were slaves of Brahmins and were shackled with the customs, manners, rites and rituals as enjoined upon them by sacramental class. Many Hindu devotees used to waste their lives. To gain spiritual salvation and benefits in heaven. They indulged in several mortifications such as by drowning themselves in the holy rivers, by jumping down from sacred hills, by cutting down their bodies with saw, getting themselves crushed under monsters wheels of gigantic chariot of Jagan Nath at the Amar Nath Puri in Orissa and by practicing different types of penances and austerities and by self torture, starving themselves to death by sitting continuously in a particular posture, by standing on one leg, by keeping their arms stretched out in a certain manner till they withered away through this use, by lying on the thorns, nails or sharp spikes or by indulging in such pervertedness as by becoming prostitutes in temples by calling themselves Devdasis of deities.⁽⁴⁾

Jean Baptiste Travenier, the French traveller, who visited India in 1638 writes relating to Naga Sadhus "true it is that I have hidden those parts which modesty will not suffer to be exposed to view but they both in city and country go all as naked as they come out of their mother's womb, though the women approached them to take them by the fingers end and to kiss those parts which modesty forbids to name."⁽⁵⁾

Sikh Guru's greatest condemnation was against Hindu Caste System, untouchability, hypocrisy, orthodoxy, idolatory, cruelty of rulers, cowardice of the ruled, futility of the celebrities, self torture, life of the ascetics and hermits who had renounced the world and called them as pessimist and social parasites. Teachings of Sri Guru Granth Sahib are against all these rituals. It teaches inward purity, cultivation of virtue, removal of evil passions by remembering God

3. Ibid, p 37

4. Philosophy of Sikhism, Amritsar, 2003, p 18, 221, 222; Transformation of Sikhism, G.C. Narang, Ludhiana, 1989, p 20

5. Travels of India, Jean Baptiste Travenier, Calcutta, 1905, p 401

and elevating one's soul to fight against evils in the society. It inculcates service to humanity, *Kirat Karna*, *Nam japna* and *Vand chhakna*.

As per the Sikh Gurus and Saints, whose verses have been included in Sri Guru Granth Sahib, these rituals do not add any value for mankind, rather these act as a mental block and stops awakening of the self. Their message is that to be religious is to realize that God is a creative presence and that we are a manifestation of God's creativity. Religiousness consists in recognizing that we human beings need to feel God every moment. As per writings in Sri Guru Granth Sahib, "All are made of same clay. The light within all is same."

In the following hymns in Sri Guru Granth Sahib, indicate ills of Hindu ritual and ceremonies:

"Ritual cleansing baths are taken, and sacred marks are applied to the body.

But still, the filth and pollution within never depart.

No one has ever found God in this way.

The sacred *mudran* - ritualistic hand gestures - are made, but the mind remains enticed by Maya.

They commit sins, under the influence of the five thieves.

They bathe at sacred shrines, and claim that everything has been washed off.

Then they commit them again, without fear of the consequences.

The sinners are bound and gagged, and taken to the City of Death.

The ankle-bells shake and the cymbals vibrate,

But those who have deception within wander lost like demons.

By destroying its hole, the snake is not killed.

God, who created you, knows everything.

You worship fire and wear saffron colored robes.

Stung by your misfortune, you abandon your home.

Leaving your own country, you wander in foreign lands.

But you bring the five rejects with you.

You have split your ears, and now you steal crumbs.

You beg from door to door, but you fail to be satisfied.

You have abandoned your own wife, but now you sneak glances at other women.

God is not found by wearing religious robes; you are utterly miserable!

He does not speak; he is on silence.

But he is filled with desire; he is made to wander in reincarnation.

Abstaining from food, his body suffers in pain.

He does not realize the *Hukam* of the Lord's Command; he is afflicted by possessiveness.

Without the True Guru, no one has attained the supreme status.

Go ahead and ask all the Vedas and the Simritees.

The self-willed *manmukhs* do useless deeds.

They are like a house of sand, which cannot stand.

One unto whom the Lord of the Universe becomes Merciful, Sews the Word of the Guru's Shabad into his robes.

Out of millions, it is rare that such a Saint is seen.

O' Nanak, with him, we are carried across."

ਕਰਿ ਇਸਨਾਨੁ ਤਨਿ ਚਕ੍ਰ ਬਣਾਏ ॥ ਅੰਤਰ ਕੀ ਮਲੁ ਕਬ ਹੀ ਨ ਜਾਏ ॥
ਇਤੁ ਸੰਜਮਿ ਪ੍ਰਭੁ ਕਿਨ ਹੀ ਨ ਪਾਇਆ ॥ ਭਗਉਤੀ ਮੁਦਾ ਮਨੁ ਮੋਹਿਆ
ਮਾਇਆ ॥

ਪਾਪ ਕਰਹਿ ਪੰਚਾਂ ਕੇ ਬਸਿ ਰੇ ॥ ਤੀਰਥਿ ਨਾਇ ਕਹਹਿ ਸਭਿ ਉਤਰੇ ॥
ਬਹੁਰਿ ਕਮਾਵਹਿ ਹੋਇ ਨਿਸੰਕ ॥ ਜਮ ਪੁਰਿ ਬਾਂਧਿ ਖਰੇ ਕਾਲੰਕ ॥
ਘੂਘਰ ਬਾਧਿ ਬਜਾਵਹਿ ਤਾਲਾ ॥ ਅੰਤਰਿ ਕਪਟੁ ਫਿਰਹਿ ਬੇਤਾਲਾ ॥
ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮੂਆ ॥ ਪ੍ਰਭੁ ਸਭ ਕਿਛੁ ਜਾਨੈ ਜਿਨਿ ਤੂ ਕੀਆ ॥
ਪ੍ਰੰਅਰ ਤਾਪ ਗੇਰੀ ਕੇ ਬਸਤ੍ਰਾ ॥ ਅਪਦਾ ਕਾ ਮਾਰਿਆ ਗ੍ਰਿਹ ਤੇ ਨਸਤਾ ॥
ਦੇਸੁ ਛੋਡਿ ਪਰਦੇਸਹਿ ਧਾਇਆ ॥ ਪੰਚ ਚੰਡਾਲ ਨਾਲੇ ਲੈ ਆਇਆ ॥
ਕਾਨ ਫਰਾਇ ਹਿਰਾਏ ਟੂਕਾ ॥ ਘਰਿ ਘਰਿ ਮਾਂਗੈ ਤ੍ਰਿਪਤਾਵਨ ਤੇ ਚੂਕਾ ॥
ਬਨਿਤਾ ਛੋਡਿ ਬਦ ਨਦਰਿ ਪਰਨਾਰੀ ॥ ਵੇਸਿ ਨ ਪਾਈਐ ਮਹਾ ਦੁਖਿਆਰੀ ॥
ਬੋਲੈ ਨਾਹੀ ਹੋਇ ਬੈਠਾ ਮੋਨੀ ॥ ਅੰਤਰਿ ਕਲਪ ਭਵਾਈਐ ਜੇਨੀ ॥
ਅੰਨ ਤੇ ਰਹਤਾ ਦੁਖੁ ਦੇਹੀ ਸਹਤਾ ॥ ਹੁਕਮੁ ਨ ਬੂਝੈ ਵਿਆਪਿਆ ਮਮਤਾ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਈ ਪਰਮ ਗਤੇ ॥ ਪੂਛਹੁ ਸਗਲ ਬੇਦ ਸਿੰਮ੍ਰਿਤੇ ॥
ਮਨਮੁਖ ਕਰਮ ਕਰੈ ਅਜਾਈ ॥ ਜਿਉ ਬਾਲੂ ਘਰ ਠਉਰ ਨ ਠਾਈ ॥
ਜਿਸ ਨੇ ਭਏ ਗੁੰਬਿੰਦ ਦਇਆਲਾ ॥ ਗੁਰ ਕਾ ਬਚਨੁ ਤਿਨਿ ਬਾਧਿਓ ਪਾਲਾ ॥
ਕੋਟਿ ਮਧੇ ਕੋਈ ਸੰਤੁ ਦਿਖਾਇਆ ॥ ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਤਰਾਇਆ ॥

Religious ceremonies and evil actions do not go together:
 "He performs worship ceremonies, applies the ceremonial
 tilak mark to his forehead,
 and takes his ritual cleansing baths;
 He pulls out his knife, and demands donations.
 With his mouth, he recites the Vedas in sweet musical
 measures,
 And yet he does not hesitate to take the lives of others. "

ਪੂਜਾ ਤਿਲਕ ਕਰਤ ਇਸਨਾਨਾ ॥
 ਛੁਰੀ ਕਾਢਿ ਲੇਵੈ ਹਥਿ ਦਾਨਾ ॥
 ਬੇਦੁ ਪੜੈ ਮੁਖਿ ਮੀਠੀ ਬਾਣੀ ॥
 ਜੀਆਂ ਕੁਹਤ ਨ ਸੰਗੈ ਪਰਾਣੀ ॥

Sri Guru Granth Sahib- Page 201

Religious rituals seldom help in achieving salvation:
 "They wash their pots and pans before putting them on the
 stove, and they wash the wood before lighting it.
 They dig up the earth and make two fireplaces, but they eat
 the whole person!
 Those sinners continually wander in evil deeds, while they
 call themselves touch-nothing saints."

ਬਾਸਨ ਮਾਂਜਿ ਚਰਾਵਹਿ ਊਪਰਿ ਕਾਠੀ ਧੋਇ ਜਲਾਵਹਿ ॥
 ਬਸਧਾ ਖੋਦਿ ਕਰਹਿ ਦੁਇ ਚੂਲੇ ਸਾਰੇ ਮਾਣਸ ਖਾਵਹਿ ॥ 2 ॥
 ਓਇ ਪਾਪੀ ਸਦਾ ਫਿਰਹਿ ਅਪਰਾਧੀ ਮੁਖਹੁ ਅਪਰਸ ਕਹਾਵਹਿ ॥

Sri Guru Granth Sahib- Page 476

Place of death does not count. It is the actions which count:
 "If salvation can be obtained by bathing in water, then what
 about the frog, which is always bathing in water?
 As is the frog, so is that mortal; he is reincarnated, over and
 over again.
 If the hard-hearted sinner dies in Benaares, he cannot escape
 hell.
 And even if the Lord's Saint dies in the cursed land of
 Haramba, still, he saves all his associates.
 Where there is neither day nor night, and neither Vedas nor
 Shaastras, there, the Formless Lord abides."

ਜਲ ਕੈ ਮਜਨਿ ਜੇ ਗਤਿ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੇਂਡੁਕ ਨਾਵਹਿ ॥
 ਜੈਸੇ ਮੇਂਡੁਕ ਤੈਸੇ ਓਇ ਨਰ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਆਵਹਿ ॥
 ਮਨਹੁ ਕਠੋਰੁ ਮਰੈ ਬਾਨਾਰਸਿ ਨਰਕੁ ਨ ਬਾਂਚਿਆ ਜਾਈ ॥
 ਹਰਿ ਕਾ ਸੰਤੁ ਮਰੈ ਹਾੜੀਐ ਤ ਸਗਲੀ ਸੈਨ ਤਰਾਈ ॥
 ਦਿਨਸੁ ਨ ਰੈਨਿ ਬੇਦੁ ਨਹੀ ਸਾਸਤ੍ਰੁ ਤਹਾ ਬਸੈ ਨਿਰੰਕਾਰਾ ॥

Sri Guru Granth Sahib- Page 484

Inner realisation leads to spiritual elevation:
 "The four Vedas proclaim it, but you don't believe them.
 The six Shaastras also say one thing.
 The eighteen Puraanas all speak of the One God.
 Even so, Yogi, you do not understand this mystery.
 The celestial harp plays the incomparable melody,
 But in your intoxication, you do not hear it, O Yogi."

ਚਾਰਿ ਪੁਕਾਰਹਿ ਨਾ ਤੂ ਮਾਨਹਿ ॥ ਖਟੁ ਭੀ ਏਕਾ ਬਾਤ ਵਖਾਨਹਿ ॥
 ਦਸ ਅਸਟੀ ਮਿਲਿ ਏਕੋ ਕਹਿਆ ॥ ਤਾ ਭੀ ਜੋਗੀ ਭੇਦੁ ਨ ਲਹਿਆ ॥
 ਕਿੰਕੁਰੀ ਅਨੂਪ ਵਾਜੈ ॥ ਜੋਗੀਆ ਮਤਵਾਰੋ ਰੇ ॥

Sri Guru Granth Sahib- Page 886

The following hymn indicates the dominance of Muslim culture:

"They wear their loin cloths, apply ritual frontal marks to their foreheads, and carry their rosaries, but they take food from the Muslims.
 You perform devotional worship indoors, but read the Islamic sacred texts, and adopt the Muslim way of life."

ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ ॥
 ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ ॥

Sri Guru Granth Sahib- Page 471

At another place, the influence of Muslim culture has been explained:

"The sacred marks are on their foreheads, and the saffron loin-cloths are around their waists;
 In their hands they hold the knives - they are the butchers of the world!

Wearing blue robes, they seek the approval of the Muslim rulers.

Accepting bread from the Muslim rulers, they still worship the Puranas.

They eat the meat of the goats, killed after the Muslim prayers are read over them,

But they do not allow anyone else to enter their kitchen areas. They draw lines around them, plastering the ground with cow-dung.

The false come and sit within them”

ਮਥੈ ਟਿਕਾ ਤੇੜਿ ਧੋਤੀ ਕਖਾਈ ॥ ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ ॥
ਨੀਲ ਵਸਤ੍ਰ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਨੁ ॥ ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣੁ ॥
ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ॥ ਚਉਕੇ ਉਪਰਿ ਕਿਸੈ ਨ ਜਾਣਾ ॥
ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ ॥ ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ ॥

Sri Guru Granth Sahib- Page 471-472

“O’Nanak, if there is silver in it,
Then everyone proclaims, “It is genuine, it is genuine.”
The Qazi tells lies and eats filth;
The Brahmin kills and then takes cleansing baths.
The Yogi is blind, and does not know the Way.
The three of them devise their own destruction.”

ਨਾਨਕ ਜੇ ਵਿਚਿ ਰੁਪਾ ਹੋਇ ॥ ਖਰਾ ਖਰਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥ ਰਹਾਉ ॥
ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ ॥
ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ ॥

Sri Guru Granth Sahib- Page 662

“God of Hindu dwells in the southern land
and the God of Muslim has his seat in the West.
Search thou in thy mind, yea search thou in the heart of thy mind,

for this alone is the only abode and seat of thy God.

The Brahmins yearly perform twenty four fastings, on the eleventh day of the light and dark halves of the lunar month and Qazis fast in the month of Ramzan.

The Muslims put aside eleven months and deem the treasure to be in one alone.

What avails the Hindus to have bath at Jagan Nath in Orissa and how the Muslims gain by bowing their head in Mosque With deception in the heart, what avails is to say prayers and go to Mecca for a pilgrimage."

ਦਖਨ ਦੇਸਿ ਹਰੀ ਕਾ ਬਾਸਾ ਪਛਿਮਿ ਅਲਹ ਮੁਕਾਮਾ ॥
 ਦਿਲ ਮਹਿ ਖੋਜਿ ਦਿਲੈ ਦਿਲਿ ਖੋਜਹੁ ਏਹੀ ਠਹੁਰ ਮੁਕਾਮਾ ॥
 ਬ੍ਰਹਮਨ ਗਿਆਸ ਕਰਹਿ ਚਉਬੀਸਾ ਕਾਜੀ ਮਹ ਰਮਜਾਨਾ ॥
 ਗਿਆਰਹ ਮਾਸ ਪਾਸ ਕੈ ਰਾਖੇ ਏਕੈ ਮਾਹਿ ਨਿਧਾਨਾ ॥
 ਕਹਾ ਉਡੀਸੇ ਮਜਨੁ ਕੀਆ ਕਿਆ ਮਸੀਤਿ ਸਿਰੁ ਨਾਏ ॥
 ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਏ ॥

Sri Guru Granth Sahib- Page 1349

"Kabir, I was going on a pilgrimage to Mecca, and God met me on the way.

He scolded me and asked, "Who told you that I am only there?"

ਕਬੀਰ ਹਜ ਕਾਬੇ ਹਉ ਜਾਇ ਥਾ ਆਗੈ ਮਿਲਿਆ ਖੁਦਾਇ ॥
 ਸਾਈ ਮੁਖ ਸਿਉ ਲਰਿ ਪਰਿਆ ਤੁਝੈ ਕਿਨਿ ਫੁਰਮਾਈ ਗਾਇ ॥

Sri Guru Granth Sahib- Page 1375

Outward religious appearance would not help:

"Farid, you wear your prayer shawl on your shoulders and the robes of a Sufi; your words are sweet, but there is a dagger in your heart.

Outwardly, you look bright, but your heart is dark as night."

ਫਰੀਦਾ ਕੰਨਿ ਮੁਸਲਾ ਸੂਫੁ ਗਲਿ ਦਿਲਿ ਕਾਤੀ ਗੁੜੁ ਵਾਤਿ ॥
 ਬਾਹਰਿ ਦਿਸੈ ਚਾਨਣਾ ਦਿਲਿ ਅੰਧਿਆਰੀ ਰਾਤਿ ॥

Sri Guru Granth Sahib- Page 1380

At another place it has been stated that inward purity and not outward ceremonies can emancipate the souls:

"The Muslim scriptures are in their ears and in their hearts. They plunder the people, and engage in gossip and flattery. They anoint their kitchens to try to become pure. Behold, such is the Hindu.

The Yogi, with matted hair and ashes on his body, has become a householder.

The children weep in front of him and behind him."

ਤੁਰਕ ਮੰਤ੍ਰ ਕਨਿ ਰਿਦੈ ਸਮਾਹਿ ॥

ਲੋਕ ਮੁਹਾਵਹਿ ਚਾੜੀ ਖਾਹਿ ॥

ਚਉਕਾ ਦੇ ਕੈ ਸੁਚਾ ਹੋਇ ॥

ਐਸਾ ਹਿੰਦੂ ਵੇਖਹੁ ਕੋਇ ॥

ਜੋਗੀ ਗਿਰਹੀ ਜਟਾ ਬਿਭੂਤ ॥

ਆਗੈ ਪਾਛੈ ਰੇਵਹਿ ਪੂਤ ॥

Sri Guru Granth Sahib- Page 951

Depiction of Society in general

The following hymns bring out the general conditions prevailing in the society during the times of Sikh Gurus:

"O'Nanak, what has happened to the world?

There is no guide or friend.

There is no love, even among brothers and relatives.

For the sake of the world, people have lost their faith."

ਨਾਨਕ ਦੁਨੀਆ ਕੈਸੀ ਹੋਈ ॥

ਸਾਲਕੁ ਮਿਤੁ ਨ ਰਹਿਓ ਕੋਈ ॥

ਭਾਈ ਬੰਧੀ ਹੇਤੁ ਚੁਕਾਇਆ ॥

ਦੁਨੀਆ ਕਾਰਣਿ ਦੀਨੁ ਗਵਾਇਆ ॥

Sri Guru Granth Sahib—Page 1410

How Religion Was Used For Beggary

"The disciples play the music, and the gurus dance.

They move their feet and roll their heads.

The dust flies and falls upon their hair.

Beholding them, the people laugh, and then go home

They beat the drums for the sake of bread.

They throw themselves upon the ground."

ਵਾਇਨਿ ਚੇਲੇ ਨਚਨਿ ਗੁਰ ॥

ਪੈਰ ਹਲਾਇਨਿ ਫੇਰਨਿ ਸਿਰ ॥

ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੈ ਪਾਇ ॥

ਵੇਖੇ ਲੋਕੁ ਹਸੈ ਘਰਿ ਜਾਇ ॥

ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ ॥

ਆਪੁ ਪਛਾੜਹਿ ਧਰਤੀ ਨਾਲਿ ॥

Sri Guru Granth Sahib –Page 465

“So many beggars dance, spinning around to the beat.
The magicians perform their magic in the market place,
creating a false illusion.

They sing as kings and queens, and speak of this and that.”

ਕੇਤੇ ਨਚਹਿ ਮੰਗਤੇ ਗਿਤਿ ਮੁੜਿ ਪੂਰਹਿ ਤਾਲ ॥

ਬਾਜਾਰੀ ਬਾਜਾਰ ਮਹਿ ਆਇ ਕਢਹਿ ਬਾਜਾਰ ॥

ਗਾਵਹਿ ਰਾਜੇ ਰਾਣੀਆ ਬੋਲਹਿ ਆਲ ਪਤਾਲ ॥

Sri Guru Granth Sahib –Page 464

Perversions of the Age

“The beggar is known as an emperor, and the fool is known
as a religious scholar

The blind man is known as a seer; this is how people talk.

The trouble-maker is called a leader, and the liar is seated
with honor.

O Nanak, the Gurmukhs know that this is justice in the Dark
Age of Kali Yuga.”

ਨਾਉ ਫਕੀਰੈ ਪਾਤਿਸਾਹੁ ਮੂਰਖ ਪੰਡਿਤੁ ਨਾਉ ॥

ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਏਵੈ ਕਰੇ ਗੁਆਉ ॥

ਇਲਤਿ ਕਾ ਨਾਉ ਚਉਧਰੀ ਕੂੜੀ ਪੂਰੇ ਥਾਉ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਕਲਿ ਕਾ ਏਹੁ ਨਿਆਉ ॥

Sri Guru Granth Sahib –Page 1288

“Only the foolish and the ignorant issue commands.”

ਹੁਕਮੁ ਕਰਹਿ ਮੂਰਖ ਗਾਵਾਰ ॥

Sri Guru Granth Sahib –Page 1169

There is lot of difference in outward appearance and inner intentions

“The man-eaters say their prayers.

Those who wield the knife wear the sacred thread around
their necks.

In their homes, the Brahmins sound the conch.

They too have the same taste.

False is their capital, and false is their trade.

Speaking falsehood, they take their food.

The home of modesty and Dharma is far from them.
O Nanak, they are totally permeated with falsehood."

ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ ॥
ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ ॥
ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ ॥
ਉਨ੍ਹਾ ਭਿ ਆਵਹਿ ਓਈ ਸਾਦ ॥
ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ ॥
ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ ॥
ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ ॥
ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥

Sri Guru Granth Sahib—Page 471

"He commits thousands of robberies, thousands of acts of adultery, thousands of falsehoods and thousands of abuses. He practices thousands of deceptions and secret deeds, night and day, against his fellow beings."

ਲਖ ਚੋਰੀਆ ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ ॥
ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ ॥

Sri Guru Granth Sahib—Page 471

"There is a famine of Truth; falsehood prevails, and the blackness of the Dark Age of Kalyuga has turned men into demons."

ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥

Sri Guru Granth Sahib—Page 468

"Thieves, adulterers, prostitutes and pimps, make friendships with the unrighteous, and eat with the unrighteous."

ਚੋਰਾ ਜਾਰਾ ਰੰਡੀਆ ਕੁਟਣੀਆ ਦੀਬਾਣੁ ॥ ਵੇਦੀਨਾ ਕੀ ਦੋਸਤੀ ਵੇਦੀਨਾ ਕਾ ਖਾਣੁ ॥

Sri Guru Granth Sahib—Page 790

"With bowl in hand, wearing his patched coat, great desires well up in his mind.

Abandoning his own wife, he is engrossed in sexual desire; his thoughts are on the wives of others."

ਹਾਥ ਕਮੰਡਲੁ ਕਾਪੜੀਆ ਮਨਿ ਤ੍ਰਿਸਨਾ ਉਪਜੀ ਭਾਰੀ ॥
ਇਸਤ੍ਰੀ ਤਜਿ ਕਰਿ ਕਾਮਿ ਵਿਆਪਿਆ ਚਿਤੁ ਲਾਇਆ ਪਰ ਨਾਰੀ ॥

Sri Guru Granth Sahib Page 1013

In the following hymns, Bhagat kabir says :

"If the Lord Allah lives only in the mosque, then to whom does the rest of the world belong?

According to the Hindus, the Lord's Name abides in the idol, but there is no truth in either of these claims."

ਅਲਹੁ ਏਕੁ ਮਸੀਤਿ ਬਸਤੁ ਹੈ ਅਵਰੁ ਮੁਲਖੁ ਕਿਸੁ ਕੇਰਾ ॥
ਹਿੰਦੂ ਮੂਰਤਿ ਨਾਮ ਨਿਵਾਸੀ ਦੁਹ ਮਹਿ ਤਤੁ ਨ ਹੋਰਾ ॥

Sri Guru Granth Sahib Page 1349

"And what good are your purifications? Why do you bother to wash your face? And why do you bother to bow your head in the mosque?

Your heart is full of hypocrisy; what good are your prayers or your pilgrimage to Mecca?"

ਕਿਆ ਉਜੁ ਪਾਕੁ ਕੀਆ ਮੁਹੁ ਧੋਇਆ ਕਿਆ ਮਸੀਤਿ ਸਿਰੁ ਲਾਇਆ ॥
ਜਉ ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰਹੁ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਇਆ ॥

Sri Guru Granth Sahib Page 1350

"Kabir: O Mullah, why do you climb to the top of the minaret? The Lord is not hard of hearing.

Look within your own heart for the One, for whose sake you shout your prayers.

Why does the Shaikh bother to go on pilgrimage to Mecca, if he is not content with himself?

Kabir, one whose heart is not healthy and whole - how can he attain his Lord?"

ਕਬੀਰ ਮੁਲਾਂ ਮੁਨਾਰੇ ਕਿਆ ਚੜ੍ਹਹਿ ਸਾਂਈ ਨ ਬਹਰਾ ਹੋਇ ॥
ਜਾ ਕਾਰਨਿ ਤੂੰ ਬਾਂਗ ਦੇਹਿ ਦਿਲ ਹੀ ਭੀਤਰਿ ਜੋਇ ॥
ਸੇਖ ਸਬੂਰੀ ਬਾਹਰਾ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਇ ॥
ਕਬੀਰ ਜਾ ਕੀ ਦਿਲ ਸਾਬਤਿ ਨਹੀ ਤਾ ਕਉ ਕਹਾਂ ਖੁਦਾਇ ॥

Sri Guru Granth Sahib Page 1374

"He alone is a Mullah, who struggles with his mind,
and through the Guru's Teachings, fights with death."

ਸੋ ਮੁਲਾਂ ਜੋ ਮਨ ਸਿਉ ਲਰੈ ॥
ਗੁਰ ਉਪਦੇਸਿ ਕਾਲ ਸਿਉ ਜੁਰੈ ॥

Sri Guru Granth Sahib Page 1159

"The man-eaters say their prayers.
Those who wield the knife wear the sacred thread around
their necks."

ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ ॥
ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ ॥

Sri Guru Granth Sahib Page 471

SOCIAL SCENARIO

Sri Guru Granth Sahib, though religious in nature is an important source of history relating to life and culture of its times. It is very important to study the various strands of this venerable spectrum.

Sri Guru Granth Sahib compiled in 1604 C.E. refers to different strata of the contemporary society. The society in those days was divided in various religious groups like Hindu, Muslims and further subdivided into different religious sects. The cast system divided Hindus in low caste and high caste people. Presently the aim is to see as to how the ethnic and tribal structure is described in Sri Guru Granth Sahib.

1 Tribal References

There are a number of tribes mentioned in Sri Guru Granth Sahib. These references are very significant as these throw light on the social structure of those days. These also highlight the socio-political awareness of Guru Nanak, the first Sikh Guru, who has written about these tribes in his hymns. He has specifically mentioned Pathans and Mughals. ⁽¹⁾

i. Mughals and Pathans

Mongols or Mughals first invaded India under Timur in 1398-99 A.D. Zahiruddin Babar, a direct descendant of Timur, was first Mughal Emperor. He and his successors were contemporary of Sikh Gurus. Many Mughals settled down in India during the Mughal rule. ⁽²⁾

1. Sri Guru Granth Sahib, page 418

"The battle raged between the Mughals and the Pathans, and the swords clashed on the battlefield."

ਮੁਗਲ ਪਠਾਣਾਂ ਭਈ ਲੜਾਈ ਚਣ ਮਹਿ ਤੇਗ ਵਗਾਈ ॥

None of the Mughals went blind, and no one performed any miracle.

ਕੋਈ ਮੁਗਲੁ ਨ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨ ਪਰਚਾ ਲਾਇਆ ॥

2. Introduction to Babar's Memoirs, Leyden and Erkin, edited by Lucas King, Oxford University Press, 1921, page XLVI

The Pashtu speaking population of eastern side of Afghanistan were called Pathans and on the western side of Afghanistan were called Afghans. Before the advent of Babar, the founder of Mughal Empire, India was ruled by Lodhi Pathans. Ibrahim Lodhi, the contemporary of Guru Nanak, was defeated by Babar in 1526 A.D.

ii. Turks ⁽⁴⁾

Wearing blue robes, they seek the approval of the Muslim rulers.

ਨੀਲ ਬਸਤ੍ਰ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ ॥

Sri Guru Granth Sahib Page 470

The original home of Tartar, Tatar or Turks had been Turkistan in Central Asia. According to Lucas King, there exists tradition according to which Turks and Mongols sprang from two brothers, but the early history of Turks is very obscure.⁽⁵⁾ Turks came to India at different times. The early Sultans of Delhi were of Turkish origin. Later Turkish nobles (Torani Party) had been playing significant role in the Mughal court during first half of 18th century. According to H.A. Rose, the Turks of the Punjab were the representatives of Kurlugh Turks "who came to Punjab with Tamerlang in 1339 A.D." They are also known as Turkoman.⁽⁶⁾

There must be a number of Turks in Syedpur when Babar invaded it in 1521 A.D. That is why Guru Nanak Dev has written in verse that wives of Turks were tortured by the soldiers of Babar.

3. For details see Glossary of Tribes and Castes, H.A. Rose, Vol. III, Patiala, 1970, p 180-181, 211

4. At places in Sri Guru Granth Sahib, "Turk" has been used in generic sense meaning "Muslim" only. For instance in a hymn on page 885:

"Some call themselves Muslim, and some call themselves Hindu."

ਕੋਈ ਕਹੈ ਤੁਰਕੁ ਕੋਈ ਕਹੈ ਹਿੰਦੂ ॥

5. Introduction to Babar's Memoirs, Leyden and Erkin, edited by Lucas King, Oxford University Press, 1921, page XLVI

6. Glossary of Tribes and Castes, H.A. Rose, Vol. III, page 476

H.A. Rose writes, "In Delhi territory, the villagers, accustomed to describe the Mughals of the empire as Turks, use the word as synonymous with 'official', even Hindu clerks of Kayasth caste being described as Turks merely because they were government in employment. And about Karnal any Mughal, Sayyad, Pathan, or Shaikh will be called a Turk as a compliment. On the Biloch frontier again the word Turk is commonly used as Synonymous with Mughal."

“ The Hindu women, the Turkish women, the Bhattis and the Rajputs

- some had their robes torn away, from head to foot, while others came to dwell in the cremation ground.”

ਇਕ ਹਿੰਦਵਾਣੀ ਅਵਰ ਤੁਰਕਾਣੀ ਭਟਿਆਣੀ ਠਕੁਰਾਣੀ ॥

ਇਕਨਾ ਪੇਰਣ ਸਿਰ ਖੁਰ ਪਾਟੇ ਇਕਨਾ ਵਾਸੁ ਮਸਾਣੀ ॥

Sri Guru Granth Sahib Page 418

iii. The Hindus

Here Hindus have been mentioned as a separate racial group. It is, therefore, very significant to understand the connotation of this term as it was understood in those days. The earliest mention of the word Hindus is in the *Zand Avesta* where “Hupta Hindu” has been described as the earliest creation of *Ahura Mazda*. Evidently it is a variation of “*Sapta Sindhu*” of *Rig Veda*”. Again *Hapta Hindu* has been mentioned in the Rock inscription Darius-I of Iran as one of his conquered territories.⁽⁷⁾ *Sapta Sindhu* or *Hapta Hindu* meant land of seven rivers. In the thirteenth century, the word ‘Hindu’ was used in Persian literature meaning ‘black’ viz. *Bakhal-i-Hinduish Baksham Samarqand-o-Bukharara*.⁽⁸⁾ For his blackish mole I grant him the territory of Samarkand and Bukhara. Ibn Batuta writes in the 14th century that the inhabitants living east of the river Indus were known as *Sindhus*. Later on they came to be known as *Hindus* as ‘sa’ can be interchanged with ‘ha’ in Sanskrit. In the 16th century, Guru Nanak used this term for those who were the inhabitants of India living east of river Indus and were not foreigners like Pathan, Mughals or Turks and had not adopted Muslim faith. According to Guru Nanak, Babar’s soldiers treated Muslims and non-Muslims women alike with cruelty. They all were dishonored and killed.

iv. The Bhattis

The Bhattis had been one of the most important tribes in the North-West of India. Several towns with the names of Talwandi viz. Talwandi Sabo, Talwandi Rai Bhoi etc. were the original settlements of the Bhattis. They were prominent in a tract known as

7. Partition of Punjab, Kirpal Singh, second edition, Patiala, 1989, page 1

8. “Agar aan Turk-i-Shirazi Badasht Arad Dil-i-Mara Bakhal-i-Hindui oh Baksham Samqando Bukhara Ra” (Persian verse)

Bhattiana, the description of which has been given in the Encyclopedia Britannica in the following lines: "A tract of country in the Punjab province covering the Ghaggar valley from Fatehabad in the district of Hissar to Bhater (modern Hanumangarh in the Bikaner district of Rajasthan). It derives the name from Bhatti, a wild Rajput clan who held the country lying between modern Haryana, Bikaner and Bahawalpur. It skirts the borders of a great sandy desert and only contained a small and scattered population. The Bhattis are tall people and make capital soldiers."⁽⁹⁾

At time of Timur's invasion, the Bhattis were undergoing the process of conversion to Islam. The ruler of Bhatner was Dul Chand while his brother was Kamal ud Din.⁽¹⁰⁾ Subsequently some offshoots of Bhattis adopted Sikh faith. Rulers of Patiala, Nabha, Jind and Faridkot belonged to Bhatti racial tribe and all of them fought against Muslim Bhattis.

v. The Thakurs

Thakurs⁽¹¹⁾ were distinct racial group along with other racial groups. Writing on the origin of Thakurs, Dr. J. Hutchisons states "There are reasons for believing that some of the earliest rulers in the hills, of whom we have any knowledge, were Thakurs. We may assume that having gained authority over the small portion of territory, each of these Rathis leaders took or was given the title of Thakur meaning lord. The various off-shoots of the ruling families would naturally seek a distinctive name for themselves and thus the word Thakur acquired the secondary meaning which it still bears as the name of distinct caste."⁽¹²⁾ According to Barnes the higher sect of Rathis are generally styled Thakur.⁽¹³⁾ The Rathis and Thakurs or Thakurs are found in the outer hills between the Chanab and the Beas. According to Sir J.B. Lyall: "The Rajput clan of second grade might more properly be called first grade Thakurs."⁽¹⁴⁾ In the Simla

9. Maharaja Ala Singh and His Times, Kirpal Singh, Amritsar, 1954, p 44

10. Cambridge History of India, Vol. III, p 197

11. The word "Thakur has been used in Sri Guru Granth Sahib several times meaning "master".

12. A Glossary of Tribes and Castes, H.A. Rose, Vol. III, p 327-28

13. Punjab Castes, Denzil Ibbetson, Punjab Government, Lahore, 1916, p 162

14. Ibid., p 326

hills Thakur is little more than a title, equivalent or nearly so to Rana and the Thakurai is variously defined to mean the epoch of Thakur rule or the tract subject to that rule.⁽¹⁵⁾

In the lines quoted above Guru Nanak has specially mentioned that the wives of Thakurs were also subjected to ill treatment along with the other ladies of respectable families.

vi. The Bhatt

“Now, please preserve the honor of Your humble slave.
God saved the honor of the devotee Prahlaad, when
Harnaakhash tore him
apart with his claws.”

ਅਬ ਰਾਖਹੁ ਦਾਸ ਭਾਟ ਕੀ ਲਾਜ ॥

ਜੈਸੀ ਰਾਖੀ ਲਾਜ ਭਗਤ ਪ੍ਰਹਿਲਾਦ ਕੀ ਹਰਨਾਖਸ ਫਾਰੇ ਕਰ ਆਜ ॥

Sri Guru Granth Sahib Page 1400

Bhatt is often called in Punjab, like the Mirasi, a bard and genealogist or some people call him panegyrist. But he is a bard very superior and above the level of Mirasi. He is par excellent genealogist.⁽¹⁶⁾ According to a tradition, Bhatt drive their origin to Pushkarna and Arsut Brahmins.⁽¹⁷⁾

According to Rose, “Vandis alone were found in Patiala State where they were known as Brahm or Bhrahma Rais.”²² In Kangra the only relic of the Bhatt’s former function is the making of Kabits and a proverb runs *Bhatt ki Bet Kabit*, that is, a Bhatt will always make a present of a Kabit.⁽¹⁸⁾ Seventeen Bhatt met Guru Arjan Dev, and offered him their verses in the praise of the Sikh Gurus. the fifth Sikh Gurus. These are included in Sri Guru Granth sahib under the title *Bhattan De Swayye*.

The names of the seventeen Bhatt are:

1. Mathra 2. Galap 3. Bal 4. Harbans 5. Taloh 6. Salak 7. Mathra
8. Bhal 9. Jal 10. Klahsahar 11. Kal 12. Nal 13. Kirat 14. Das
15. Gayand 16. Sadrang 17. Bhikha ⁽¹⁹⁾

15. Ibid., p 325

16. Ibid., p 329

17. Punjab Castes, Denzil Ibbetson, Punjab Government, Lahore, 1916, p 162

18. A Glossary of Tribes and Castes, H.A. Rose, Vol. II, p 96-97

19. Sri Guru Granth Sahib Kosh, Khalsa Tract Society, Amritsar, 1893, p 685

The relatives and descendants of Bhatt's whose verses were included in Sri Guru Granth Sahib, wrote accounts of the subsequent Sikh Gurus and their writings are known as *Bhatt Vahis*. After the rise of Sikh political power, ruler of Ladwa, Ajit Singh, granted one Lohararha to the Bhatt families where some of the Bhatt families settled and others settled in nearby villages. They named the Bhatt Vahis after the names of their villages or families. Some of the important works of Bhatt's are *Bhatt Vahi karsandu*, *Gurbilas* by Sewa Singh Bhatt, *Guru Kian Sakhian* by Sarup Singh Bhatt and *Bhatt Vahi Talauda*.

vii. The Jats

"Dhanna the farmer, and Balmik the highway robber, became Gurmukh, and crossed over. " ²⁵

ਧੰਨਾ ਜਟੁ ਬਾਲਮੀਕੁ ਬਟਵਾਰਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ ॥

Sri Guru Granth Sahib Page 995

"Hearing this, Dhanna the Jat applied himself to devotional worship.

The Lord of the Universe met him personally; Dhanna was so very blessed."

ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੇ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥

ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥

Sri Guru Granth Sahib Page 488

About the origin of Jats, H.A. Rose writes, "Sir Alexaner Cunningham and Colonel Tod agreed in considering the Jats to be of Indo-Scythian Stock. The former identified them with Zanithi of Strabo and the Jatu of Pliny and Btolmey and held that they probably entered Punjab from their home on the Oxus very shortly after the Meds who were also Indo-Scythians and who moved into Punjab about a century before the Christ.⁽²⁰⁾ The original Rajput and original Jats entered in India at different periods of History. They were not originally distinct and belonged to same ethnic stock. The distinction between Jats and Rajputs was social rather than ethnic. Such families which attained dominance became not only rajas but sons of rajas-Rajputs. Those who took to cultivation came to be known as Jats."⁽²¹⁾

20. A Glossary of Tribes and Castes, H.A. Rose, Vol. II, p 362

21. Punjab Castes, Denzil Ibbetson, Punjab Government, Lahore, 1916, p 100-101

Dhanna Jat whose verses are included in Sri Guru Granth Sahib, belonged to village Dhuan, Tonk district of Rajasthan.⁽²²⁾

viii. The Gujars

"The milkmaid's status is very low, but she attains her Husband Lord
when she reflects upon the Word of the Guru's Shabad and
chants the Lord's Name, night and day."³⁰

ਗੂਜਰੀ ਜਾਤਿ ਗਵਾਰਿ ਜਾ ਸਹੁ ਪਾਏ ਆਪਣਾ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ਅਨਦਿਨੁ ਹਰਿ ਜਪੁ ਜਾਪਣਾ ॥

Sri Guru Granth Sahib Page 516

Gujars are identified by General Cunningham with the Kushanas of Yuchis or Tocharis, a tribe of Eastern Tartar. Their chief conquered Kabul and Peshawar areas about one century before Christ. Around 9th century the Gujar *desa* included Gujrat in the district of Punjab now in Pakistan, was conquered by the ruler of Kashmir. The town of Gujrat had been built or restored by Ali Khan Gujar in the times of Mughal Emperor Akbar.⁽²³⁾

It has been stated in the *Glossary of Tribes and Castes of Punjab and North-Western Provinces* that Gujar is of the same status as Jat or perhaps slightly inferior.⁽²⁴⁾

In the Gujarī Raga, Guru Amar Das the third Sikh Guru explains that any person belonging to any caste can elevate his soul by the meditation on the Name of God.

ix. The Vanjaras

"In the first watch of the night, O my Vanjara friend, you were cast into the womb, by the Lord's Command.

Upside-down, within the womb, you performed penance, O my Vanjara friend, and you prayed to your Lord and Master."

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ ॥
ਉਰਧ ਤਪੁ ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ॥

Sri Guru Granth Sahib Page 74

22. Sikh Religion, M.A. Macauliffe, Vol. VI, p 106

23. Punjab Castes, Denzil Ibbetson, Punjab Government, Lahore, 1916, p 182-83

24. A Glossary of Tribes and Castes, H.A. Rose, Vol. II, p 808

The word Vanjara derives from Sanskrit word Banjarā, which means trade, hence Vanjara literary means traders. In the North-West province the name is applied to numerous tribes spread along the skirts of Himalayas from Hardwar to Gorakhpur. They move about with their cattle, sometimes transporting goods for hire, and sometimes carrying grains, salt, lime, forest products or other merchandise for sale.⁽²⁵⁾ According to Puratan Janamsakhi, the above quoted hymn by Guru Nanak was addressed to Vanjara at *Vanjaraun de Tande*⁽²⁶⁾ now district Rampur in Uttar Pradesh. It is about sixty miles south of famous Nanak Matta (old Gorakhmatta) and is situated on the road which leads to Nainital from Moradabad. The place is still inhabited mostly by the Vanjaras. According to the *Imperial Gazetteer of India*, The town must have developed being the first halting place of the Vanjara caravans.⁽²⁷⁾ Hence the name Tanda which means the camping ground. According to Ibbetson, "Banjara or Labana caste are generally said to be identical, being called Banjarā in the eastern district and Labana in the whole of Punjab."⁽²⁸⁾ The original Banjarā caste is said to have its habitat in the sub mountain tract from Gorakhpur to Hardwar. The Vanjaras or Banjaras were perhaps the most travelled tribe in medieval India. They are the main suppliers of the grains and other commodities to the royal camp. The association of Vanjaras with Muslim imperial army can be traced back to the time of Sikandar Lodhi's attack on Dholpur in 1504. The plentiful supplies of provisions and other commodities available to Akbar's army was due to the Emperor's policy of encouraging Vanjaras to join his camp. He exempted them from tolls and taxes. Almost all the contemporary observers agree that Vanjaras owned large number of cattle.⁽²⁹⁾

25. Hobson-Jobson, Henry Yule and A.C. Burner, Delhi, 1968, p 113-14

26. Puratan Janamsakhi, Khalsa Samachar, 1948, Sakhi No. 19, p 33

In Sri Guru Granth Sahib, human being is mentioned as the merchant, "his sojourn on earth is meant for making true gain which is spiritual merit. Human life figures as the night at the end of which appears the hour of reaping with sickle of death. This may be true with regard to the verses where simile of Vanjara has been used for human life. But this particular hymn appears to have been addressed to the Vanjara as stated in the *Puratan Janamsakhi*.

27. Imperial Gazetteer of India, Oxford, Vol. No. 230, p 221

28. Punjab Castes, Denzil Ibbetson, Punjab Government, Lahore, 1916, p 254

29. Roads and Communication in Mughal India, Abdul Khair Muhammad Farooque, Delhi 1977, p 66-68, 70

2. Social Institutions

i. Marriage

Niccolai Manucci, the Vetican Traveller, writing an account of Mughal period – 1653-1706 A.D., states: “To their idea, there is not in this world anything to compare in importance with getting married. It is in marriage they understand things that consists one of the greatest of felicities of human life. Imbibed with that opinion children as soon as they start talking and know how to say ‘father’ and ‘mother’ are taught to say that they want to marry”⁽³⁰⁾ In the Sikh scriptures the idea of marriage is sublimated by devotion to God who has been described as spouse of all human beings longing to meet the Lord. Guru Amar Das writes:

“In this world, there is one Husband Lord; all other beings are His brides.”

ਇਸੁ ਜਗ ਮਹਿ ਪੁਰਖੁ ਏਕੁ ਹੈ ਹੋਰ ਸਗਲੀ ਨਾਰਿ ਸਬਾਈ ॥

Sri Guru Granth Sahib Page 591

Guru Nanak writes:

“O foolish and ignorant soul-bride, why are you so proud? Within the home of your own self, why do you not enjoy the love of your Lord?”

ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ ॥

ਆਪਨੜੈ ਘਰਿ ਹਰਿ ਰੰਗੋ ਕੀ ਨ ਮਾਣੇਹਿ ॥

Sri Guru Granth Sahib Page 722

Guru Arjan Dev writes:

“As the soul-bride of pure actions, I have met with the Guru’s Grace”

ਸੁਕਰਣੀ ਕਾਮਣਿ ਗੁਰ ਮਿਲਿ ਹਮ ਪਾਈ ॥

Sri Guru Granth Sahib Page 370-371

An ideal woman has been described by Guru Arjan Dev as one having thirty two qualities

“She is blessed with all thirty two sublime attributes, and her generations are unblemished.”

ਬਤੀਹ ਸੁਲਖਣੀ ਸਚੁ ਸੰਤਤਿ ਪੂਤ ॥ ਆਗਿਆਕਾਰੀ ਸੁਘੜ ਸਰੂਪ ॥

Sri Guru Granth Sahib Page 371

30. Storia Do Mogor, 1653-1708, Edited William Irvine, Vol. III, London, 1907, p 54

There is also mention of sixteen embellishments⁽³¹⁾ of women in a hymn by Guru Arjan Dev:

"I have embellished myself with the sixteen decorations, and applied the mascara to my eyes."

ਸੋਲਹ ਕੀਏ ਸੀਗਾਰ ਕਿ ਅੰਜਨੁ ਪਾਜਿਆ ॥

Sri Guru Granth Sahib Page 1361

These qualities of women have been described by Guru Arjan Dev in the spiritual context – female human being preparing to meet the Lord-God.

ii Condition of Women

In Guru Granth Sahib, at places the contemporary condition of women has also been depicted. In a verse, Bhagat Nam Dev in Ramkali Raga, refers to the practice of offering women in charity at the places of pilgrimages

"Someone may give away horses and elephants, or women on their beds, or land; He may give such gifts over and over again."

He may purify his soul, and give away in charity his body weight in gold; none of these is equal to the worship of the Lord's Name.

ਅਸੁ ਦਾਨ ਗਜ ਦਾਨ ਸਿਹਜਾ ਨਾਰੀ ਭੂਮਿ ਦਾਨ ਐਸੇ ਦਾਨੁ ਨਿਤ ਨਿਤਹਿ ਕੀਜੈ ॥

ਆਤਮ ਜਉ ਨਿਰਮਾਇਲੁ ਕੀਜੈ ਆਪ ਬਰਾਬਰਿ ਕੰਚਨੁ ਦੀਜੈ ਰਾਮ ਨਾਮ ਸਰਿ ਤਉ ਨ ਪੂਜੈ ॥

Sri Guru Granth Sahib Page 973

Talking about condition of women, Bhagat Ravi Das writes:

"Someone may bathe at Kuruk-shetra during a solar eclipse, and give his decorated wife in offering, and listen to all the Simritees, but if he indulges in slander, these are of no account."

ਜੇ ਓਹੁ ਗ੍ਰਹਨ ਕਰੈ ਕੁਲਖੇਤਿ ॥

ਅਰਪੈ ਨਾਰਿ ਸੀਗਾਰ ਸਮੇਤਿ ॥

31. Ain-i-Akbari, Abul Fazal, Vol. III, (details of embellishment have been given) Calcutta, 1948, p 343

ਸਗਲੀ ਸਿੰਮ੍ਰਿਤਿ ਸੁਵਨੀ ਸੁਨੈ ॥
ਕਰੈ ਨਿੰਦ ਕਵਨੈ ਨਹੀ ਗੁਨੈ ॥

Sri Guru Granth Sahib Page 875

In Sri Guru Granth Sahib there is also mention of daily life of women.

In the following verses, Bhagat Nam Dev tells about mother taking care of children while they were in cradle, young girls taking water in pitchers for daily use and housewives preparing dainty dishes for their families and husbands.

“Says Nam Dav, listen, O’ Trilochan: the child is laid down in the cradle.

Its mother is at work, inside and outside, but she holds her child in her thoughts.”

ਕਹਤ ਨਾਮਦੇਉ ਸੁਨਹੁ ਤਿਲੋਚਨ ਬਾਲਕੁ ਪਾਲਨ ਪਉਵੀਅਲੇ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਕਾਜ ਬਿਰੂਧੀ ਚੀਤੁ ਸੁ ਬਾਰਿਕ ਰਾਖੀਅਲੇ ॥

Sri Guru Granth Sahib Page 972

“The young girl in the city takes a pitcher, and fills it with water.

She laughs, and plays, and talks with her friends, but she keeps her attention focused on the pitcher of water.”

ਆਨੀਲੇ ਕੁੰਭੁ ਭਰਾਈਲੇ ਊਦਕ ਰਾਜ ਕੁਆਰਿ ਪੁਰੰਦਰੀਏ ॥
ਹਸਤ ਬਿਨੋਦ ਬੀਚਾਰ ਕਰਤੀ ਹੈ ਚੀਤੁ ਸੁ ਗਾਗਰਿ ਰਾਖੀਅਲੇ ॥

Sri Guru Granth Sahib Page 972

“The devoted wife in her husband’s home has a great longing to perform loving devotional service to him;

She prepares and offers to him all sorts of sweet delicacies and dishes of all flavors.”

ਜਿਉ ਪੁਰਖੈ ਘਰਿ ਭਗਤੀ ਨਾਰਿ ਹੈ ਅਤਿ ਲੋਚੈ ਭਗਤੀ ਭਾਇ ॥
ਬਹੁ ਰਸ ਸਾਲਣੈ ਸਵਾਰਦੀ ਖਟ ਰਸ ਮੀਠੇ ਪਾਇ ॥

Sri Guru Granth Sahib Page 1413

Guru Nanak Dev has described the degrading condition of women. He writes:

“Women have become submissive, and men have become hunters.

Humility, self-control and purity have run away; people eat the uneatable, forbidden food.

Modesty has left her home, and honor has gone away with her.

O'Nanak, there is only One True Lord; do not bother to search for any other as true."

ਰੰਨਾ ਹੋਈਆ ਬੋਧੀਆ ਪੁਰਸ ਹੋਏ ਸਈਆਦ ॥

ਸੀਲੁ ਸੰਜਮੁ ਸੁਚ ਭੰਨੀ ਖਾਣਾ ਖਾਜੁ ਅਹਾਜੁ ॥

ਸਰਮੁ ਗਇਆ ਘਰਿ ਆਪਣੈ ਪਤਿ ਉਠਿ ਚਲੀ ਨਾਲਿ ॥

ਨਾਨਕ ਸਚਾ ਏਕੁ ਹੈ ਅਉਰੁ ਨ ਸਚਾ ਭਾਲਿ ॥

Sri Guru Granth Sahib Page 1242-1243

iii. Polygamy

According to Abdul Fazal, Akbar had seraglio of 5000 women supervised by a separate female staff.⁽³²⁾ A large harem was a privilege of aristocracy, the prerogative of chieftains and fashion of the age.⁽³³⁾ It was common among the Hindus and Muslims. Guru Amar Das writes:

"You may enjoy the pleasures of hundreds of thousands of women, and rule the nine continents of the world.

But without the True Guru, you will not find peace; you will be reincarnated over and over again."

ਜੇ ਲਖ ਇਸਤਰੀਆ ਭੋਗ ਕਰਹਿ ਨਵ ਖੰਡ ਰਾਜੁ ਕਮਾਹਿ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਸੁਖੁ ਨ ਪਾਵਈ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

Sri Guru Granth Sahib Page 26

The harems of Muslim chieftains had large number of women of different origins and nationalities.⁽³⁴⁾ The word harem is indicative of Muslim women's apartment and Guru Nanak Dev writes about in Asa Di Var:

"With saddled horses, as fast as the wind, and harems decorated in every way;

in houses and pavilions and lofty mansions, they dwell, making ostentatious shows."

32. Ain-i-Akbari, H. Blochmann, Delhi, 1965, p 45-46

33. Folklore of Rajasthan, D.R. Ahuja, National Book trust, new Delhi, 1980, p 67

34. History of Punjab 1526-1857, 4th edition, Kirpal Singh Narang, Delhi, p 25

ਤੁਰੇ ਪਲਾਣੇ ਪਉਣ ਵੇਗ ਹਰ ਰੰਗੀ ਹਰਮ ਸਵਾਰਿਆ ॥
ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਲਾਇ ਬੈਠੇ ਕਰਿ ਪਾਸਾਰਿਆ ॥

Sri Guru Granth Sahib Page 472

iv. Prostitution

The profession of prostitution had been in vague in India since the time immortal. Guru Ram Das has confirmed the existence of prostitution in ancient times in the following verse in Sri Guru Granth Sahib:

“Ajaamal, who had sex with prostitutes, was saved, by chanting the Name of the Lord.”

ਬੇਸੁਆ ਰਵਤ ਅਜਾਮਲੁ ਉਧਰਿਓ ਮੁਖਿ ਬੋਲੈ ਨਾਰਾਇਣੁ ਨਰਹਰੇ ॥

Sri Guru Granth Sahib Page 995

In Sri Guru Granth Sahib, there are about a dozen references to prostitutes. The most important simile is that the father of a child of prostitute cannot be recognized.

During the Muslim rule the evil appears to have spread far and wide.⁽³⁵⁾ ⁽³⁶⁾ Guru Arjan Dev, the fifth Sikh Guru, who was contemporary to Akbar, writes in a verse that the people had no scruple in visiting prostitutes:

“The mortal does not hesitate to think about sin.
He is not ashamed to spend time with prostitutes.”

ਚਿਤਵਤ ਪਾਪ ਨ ਆਲਕੁ ਆਵੈ ॥
ਬੇਸੁਆ ਭਜਤ ਕਿਛੁ ਨਹ ਸਰਮਾਵੈ ॥

Sri Guru Granth Sahib Page 1143

v. Sati

The word “sati” has been used in Sri Guru Granth Sahib in different connotations. It implies truthful, immortal, disciplined, virtuous, generous, pure etc.⁽³⁷⁾ It also refers to the custom of Sati by which a widow burns herself with the dead husband.

35. Life and Condition of the People of Hindustan, K.M. Ashraf, New Delhi, 197, p 265

36. Some Aspects of Social Life during Mughal Age, P.N. Chopra, Jaipur, 1963, p 170

37. Mahankosh, Bhai Kahn Singh, Language Department, Patiala, 1960

The custom of Sati or self-immolation was originally restricted to high castes like Brahmins and Kshatriyas. It was popular with Rajputs. A procession was formed to conduct the woman to the place of cremation. The Brahmins and other relatives joined the procession and showered their profuse greetings on the widow on the glorious fortune that attained her.⁽³⁸⁾ Foreign travelers have described this custom in detail.⁽³⁹⁾

In Sri Guru Granth Sahib, this cruel custom has been condemned as it has been clearly stated by Guru Amar das, the third Sikh Guru in the following hymns:

“Do not call them ‘satee’, who burn themselves along with their husbands’ corpses.

O’ Nanak, they alone are known as ‘satee’, who die from the shock of separation”.

ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੋ ਮੜਿਆ ਲਗਿ ਜਲੰਨਿ ॥

ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨਿ ॥

Sri Guru Granth Sahib Page 787

“They are also known as ‘satee’, who abide in modesty and contentment.

They serve their Lord, and rise in the early hours to contemplate Him.”

ਭੀ ਸੋ ਸਤੀਆ ਜਾਣੀਅਨਿ ਸੀਲ ਸੰਤੋਖਿ ਰਹੰਨਿ ॥

ਸੇਵਨਿ ਸਾਈ ਆਪਣਾ ਨਿਤ ਉਠਿ ਸੰਮੁਲੰਨਿ ॥

Sri Guru Granth Sahib Page 787

“The widows burn themselves in the fire, along with their husbands’ corpses.

If they truly knew their husbands, then they suffer terrible bodily pain.

O Nanak, if they did not truly know their husbands, why should they burn themselves in the fire?

Whether their husbands are alive or dead, those wives remain far away from them.”

38. Storia Do Mogor, 1653-1708, Edited William Irvine, Vol. III, London, 1907, p 60

39. Adi Guru Granth as a Source of History, Kirpal Singh, Patiala, 1998, p 46.

ਕੰਤਾ ਨਾਲਿ ਮਹੇਲੀਆ ਸੇਤੀ ਅਗਿ ਜਲਾਹਿ ॥
 ਜੇ ਜਾਣਹਿ ਪਿਰੁ ਆਪਣਾ ਤਾ ਤਨਿ ਦੁਖ ਸਹਾਹਿ ॥
 ਨਾਨਕ ਕੰਤ ਨ ਜਾਣਨੀ ਸੇ ਕਿਉ ਅਗਿ ਜਲਾਹਿ ॥
 ਭਾਵੈ ਜੀਵਉ ਕੈ ਮਰਉ ਦੂਰਹੁ ਹੀ ਭਜਿ ਜਾਹਿ ॥

Sri Guru Granth Sahib Page 787

iii. Cast System

“The Way of Yoga is the Way of spiritual wisdom; the Vedas are the Way of the Brahmins.

The Way of the Khashatriya is the Way of bravery; the Way of the Shudras is service to others.”

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹੁ ॥
 ਖੜੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ਰ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹੁ ॥

Sri Guru Granth Sahib -Page 469

At another place, Guru Nanak Dev writes:

“The Khashatriyas, Brahmins, Shudras and Vaishyas cannot find its value(of name of God), even by thousands of calculations

If any of them lights such a lamp,
 O’ Nanak, he is emancipated.”

ਖੜੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦ੍ਰ ਕਿ ਵੈਸੁ ॥
 ਨਿਰਤਿ ਨ ਪਾਈਆ ਗਣੀ ਸਹੰਸੁ ॥
 ਐਸਾ ਦੀਵਾ ਬਾਲੇ ਕੋਇ ॥
 ਨਾਨਕ ਸੇ ਪਾਰੰਗਤਿ ਹੋਇ ॥

Sri Guru Granth Sahib -Page 878

“The four castes - the Khashatriyas, Brahmins, Soodras and Vaishyas - are equal in respect of the teachings.”

ਖੜੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦ੍ਰ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥

Sri Guru Granth Sahib -Page 747-748

“Whether he is a Brahmin, a Vaishya, a Soodra, or a Khashatriya; whether

he is a poet, an outcaste, or a filthy-minded person, He becomes pure, by meditating on the Lord God. He saves himself, and the families of both his parents.”

ਬ੍ਰਹਮਨ ਬੈਸ ਸੂਦ ਅਰੁ ਖੁੜੀ ਡੋਮ ਚੰਡਾਰ ਮਲੇਛ ਮਨ ਸੋਇ ॥
ਹੋਇ ਪੁਨੀਤ ਭਗਵੰਤ ਭਜਨ ਤੇ ਆਪੁ ਤਾਰਿ ਤਾਰੇ ਕੁਲ ਦੋਇ ॥

Sri Guru Granth Sahib –Page 858

The Brahmin's account of the origin primeval is purely fanciful. It drives the castes from the limbs of man. From him called Purusha was born Viraj (the Primeval female) and from Viraj was Purusha produced from Gods and holy men made their oblation. With Purusha as a victim they performed a sacrifice. When they divided him, his mouth became Brahmin; his arms became kingly soldiers; thighs his husbandman and his feet became the servile Sudra. (Purusha Sukta Rigved)

During the medieval times caste system had been the 'Steel frame of Hinduism'. It was more ancient than the Vedas which recorded its existence. On account of the Muslim rule in India, the Hindus made the caste system more rigorous. The caste of the man was determined by his birth. The number of castes had been multiplying with the migration of different hordes in India.

During the Muslim rule in India, the rigidity of the caste system became acute as the Brahmins became proud of their superiority. In *Sri Guru Granth Sahib*, several perversions of Brahmins have been recorded.

In a verse, Bhagat Kabir says:

"O Pandit, O religious scholar, in what foul thoughts are you engaged?

You shall be drowned, along with your family, if you do not meditate on the Lord, you unfortunate person."

ਪਡੀਆ ਕਵਨ ਕੁਮਤਿ ਤੁਮ ਲਾਗੇ ॥

ਬੂਡਹੁਗੇ ਪਰਵਾਰ ਸਕਲ ਸਿਉ ਰਾਮੁ ਨ ਜਪਹੁ ਅਭਾਗੇ ॥

Sri Guru Granth Sahib –Page 1102-1103

The people of high caste prohibited the entry of Sudras in the temples. Giving account of his life, Bhagat Namdev says:

"Laughing and playing, I came to Your Temple, O Lord. While Nam Dev was worshipping, he was grabbed and driven out.

I am of a low social class, O Lord;

Why was I born into a family of fabric dyers?"

ਹਸਤ ਖੇਲਤ ਤੇਰੇ ਦੇਹੁਰੇ ਆਇਆ ॥
 ਭਗਤਿ ਕਰਤ ਨਾਮਾ ਪਕਰਿ ਉਠਾਇਆ ॥
 ਹੀਨਤੀ ਜਾਤਿ ਮੇਰੀ ਜਾਦਿਮ ਰਾਇਆ ॥
 ਛੀਪੇ ਕੇ ਜਨਮਿ ਕਾਹੇ ਕਉ ਆਇਆ ॥

Sri Guru Granth Sahib –Page 1164

The caste pride was the common evil of which Brahmins became the first victim. Guru Amar Das, the third Sikh Guru, exhorted the high caste people not to be proud of the caste as all are born equal:

“No one should be proud of his social class and status.
 He alone is a Brahmin, who knows God.
 Do not be proud of your social class and status, you ignorant fool !
 So much sin and corruption comes from this pride.
 Everyone says that there are four castes, four social classes.
 They all emanate from the drop of God’s Seed.”

ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰੀਅਹੁ ਕੋਈ ॥
 ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੋ ਬ੍ਰਾਹਮਣੁ ਹੋਈ ॥
 ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰਿ ਮੂਰਖ ਗਵਾਰਾ ॥
 ਇਸੁ ਗਰਬ ਤੇ ਚਲਹਿ ਬਹੁਤੁ ਵਿਕਾਰਾ ॥
 ਚਾਰੇ ਵਰਨ ਆਖੈ ਸਭੁ ਕੋਈ ॥
 ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥

Sri Guru Granth Sahib –Page 1128

Guru Nanak Dev has also spoken in the same way:

“Pride in social status is empty; pride in personal glory is useless.
 The One Lord gives shade to all beings.”

ਫਕਤ ਜਾਤੀ ਫਕਤੁ ਨਾਉ ॥
 ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥

Sri Guru Granth Sahib –Page 83

4. Sports and Amusement

At all times, sports and amusement had been an important part of society. There are many references to the various types of games and other activities people followed to beat the monotony in life. In Sri Guru Granth Sahib also, there are several references to the sports

and diversions which were popular among the people. The references to the various sports are made in the similes and metaphors used in the spiritual context but these clearly establish their wide spread popularity. Following sports have been mentioned in Sri Guru Granth Sahib.

i. Chess

The game of chess is of Indian origin and has been in vogue in India since the ancient times. Its references are available in Ramayan and Mahabharat. During the Mughal period, the kings and nobles took great delight in playing this game. By playing this game one learns to govern, place and displace, give and take with direction to gain the glory of their projects. Guru Nanak Dev writes in Sri Guru Granth Sahib:

“He who talks on and on in the Lord’s Court is known as a joker.

He is not successful in the game of chess, and his chessmen do not reach their goal. “

ਜੇ ਕੋ ਦਰਗਹ ਬਹੁਤਾ ਬੋਲੈ ਨਾਉ ਪਵੈ ਬਾਜਾਰੀ ॥

ਸਤਰੰਜ ਬਾਜੀ ਪਕੈ ਨਾਹੀ ਕਚੀ ਆਵੈ ਸਾਰੀ ॥

Sri Guru Granth Sahib –Page 359

ii. Chauparh

The antiquity of *Chauparh* is undisputed. It continued to be in vogue in India throughout the Mughal period. In the 17th century, *Chauparh* became the favourite game in Akbar’s court. The Mughal Emperor framed its rules and made it very popular. Details about this game are given in *Ain-I Akbari*.

The game of Chauparh has been referred to at several places in Sri Guru Granth Sahib.

“The game of Chauparh is played on the board of egotism, with the pieces of falsehood and ego.

The whole world loses; he alone wins,

who reflects upon the Word of the Guru’s Shabad. “

ਹਉਮੈ ਚਉਪੜਿ ਖੇਲਣਾ ਝੂਠੇ ਅਹੰਕਾਰਾ ॥

ਸਭੁ ਜਗੁ ਹਾਰੈ ਸੇ ਜਿਣੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਾ ॥

Sri Guru Granth Sahib –Page 422

Again Guru Nanak Dev writes in Asa Patti:

“Babba: He set out to play the game of Chauparh,
on the chess-board of the four ages.
He made all beings and creatures his chessmen, and He
Himself threw the dice.”

ਬਬੈ ਬਾਜੀ ਖੇਲਣ ਲਾਗਾ ਚਉਪੜਿ ਕੀਤੇ ਚਾਰਿ ਜੁਗਾ ॥
ਜੀਅ ਜੰਤ ਸਭ ਸਾਰੀ ਕੀਤੇ ਪਾਸਾ ਢਾਲਣਿ ਆਪਿ ਲਗਾ ॥

Sri Guru Granth Sahib—Page 433-34

Fifth Sikh Guru, Guru Arjan Dev writes in the Basant Raga:

“Let righteous actions be your gameboard (of Chauparh),
and let the truth be your dice.”

ਕਰਮ ਧਰਮ ਤੁਮ੍ਹ੍ਹ ਚਉਪੜਿ ਸਾਜਹੁ ਸਤੁ ਕਰਹੁ ਤੁਮ੍ਹ੍ਹ ਸਾਰੀ ॥

Sri Guru Granth Sahib—Page 1185

In a verse, Bhagat Kabir writes:

“Says Kabir, those humble beings who know how to throw
these dice,
never lose the game of life.”

ਕਹੁ ਕਬੀਰ ਤੇ ਜਨ ਕਬਹੁ ਨ ਹਾਰਹਿ ਢਾਲਿ ਜੁ ਜਾਨਹਿ ਪਾਸਾ ॥

Sri Guru Granth Sahib—Page 793

The simile used in *Sri Guru Granth Sahib* is that God is playing the game of chess. The world is chess board and all creatures are his chessmen. According to Bhai Kahn Singh, those chessmen who cross forty two small rectangles or squares in Chauparh are called *pacca*, or near the destination and those which are in the process of crossing are called *kacha* or raw. God takes care of both. Guru Amar Das writes:

“You place the chessmen on the board; You see the imperfect
and the perfect as well.”

ਆਪੇ ਧਰਿ ਦੇਖਹਿ ਕਚੀ ਪਕੀ ਸਾਰੀ ॥

Sri Guru Granth Sahib—Page 113

Guru Nanak Dev writes in Var Asa:

“You behold Your creation,
like the losing and winning dice (good or bad man) of the
earth.”

ਦੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਧਰਿ ਕਰੀ ਪਕੀ ਸਾਰੀਐ ॥

Sri Guru Granth Sahib –Page 474

Guru Arjan Dev writes:

“You Yourself are the chess-board, and You Yourself are the chessman.”

ਆਪੇ ਪਾਸਾ ਆਪੇ ਸਾਰੀ ॥

Sri Guru Granth Sahib –Page 1020

iii. Chaugan

Chaugan has been popular with the Afghan as well as Mughal kings and nobles of that time. Sometimes the ladies of the royal household also took part in it. Akbar the Mughal Emperor liked it most and it acquired a predominance over other forms of pleasure.

Guru Arjan Dev has referred to the game of Chaugan in a hymn included in Sri Guru Granth Sahib in the following words, which means that without adequate efforts, one cannot attain spiritual elevation:

“Can they mount horses and handle guns, if all they know is the game of polo?”

ਚੜਿ ਕੈ ਘੋੜਤੈ ਕੁੰਦੇ ਪਕੜਹਿ ਖੂੰਡੀ ਦੀ ਖੇਡਾਰੀ ॥

Sri Guru Granth Sahib –Page 322

iv. Wrestling

Wrestling was one of the most common games during the medieval period. It was a diversion for the rich and physical exercise for the commoner. Wrestling matches were witnessed by one and all and winners were applauded profusely. In a hymn, Guru Arjan Dev has described one of the wrestling bouts in the following words :

“I am a wrestler; I belong to the Lord of the World.

I met with the Guru, and I have tied a tall, plumed turban.

All have gathered to watch the wrestling match, and the Merciful Lord Himself is seated to behold it.

The bugles play and the drums beat.

The wrestlers enter the arena and circle around.

I have thrown the five challengers (evil tendencies) to the ground, and the Guru has patted me on the back.”

ਹਉ ਗੋਸਾਈ ਦਾ ਪਹਿਲਵਾਨੜਾ ॥
 ਮੈ ਗੁਰ ਮਿਲਿ ਉਚ ਦੁਮਾਲੜਾ ॥
 ਸਭ ਹੋਈ ਛਿੰਝ ਇਕਠੀਆ ਦਯੁ ਬੈਠਾ ਵੇਖੈ ਆਪਿ ਜੀਉ ॥
 ਵਾਤ ਵਜਨਿ ਟੰਮਕ ਭੇਰੀਆ ॥
 ਮਲ ਲਬੇ ਲੈਦੇ ਫੇਰੀਆ ॥
 ਨਿਹਤੇ ਪੰਜਿ ਜੁਆਨ ਮੈ ਗੁਰ ਥਾਪੀ ਦਿਤੀ ਕੰਡਿ ਜੀਉ ॥

Sri Guru Granth Sahib –Page 74

v. Gambling

The Indian tradition of gambling is very ancient and a hallowed one and it was by no means confined to the lower classes. Mughal emperors too used to play games for stakes. The vice of gambling was not limited to Hindus or the Mughal Emperors, but wide spread across the society.

In Sri Guru Granth Sahib, gambling has been used as a simile. Every human being is in a way a gambler whose life span is at stake. If he spends his life in meditation in the name of God, he is a winner and by passing his life in sinful pursuits he is a loser.

Guru Nanak Dev writes:

“Don’t lose your life in the gamble - hurry to the Lord’s Sanctuary.”

ਜੁਐ ਜਨਮੁ ਨ ਹਾਰਹੁ ਅਪਣਾ ਭਾਜਿ ਪੜਹੁ ਤੁਮ ਹਰਿ ਸਰਣਾ ॥

Sri Guru Granth Sahib –Page 433

Fourth Guru, Guru Ram Das writes:

“They play the game of chance in this world, and lose their mind.”

ਜੁਐ ਖੋਲਣੁ ਜਗਿ ਕਿ ਇਹੁ ਮਨੁ ਹਾਰਿਆ ॥

Sri Guru Granth Sahib –Page 369

Guru Nanak Dev writes:

“I have seen the world to be such a gambler;
 All beg for peace, but they forget the Naam, the Name of the Lord.”

ਐਸਾ ਜਗੁ ਦੇਖਿਆ ਜੁਆਰੀ ॥

ਸਭਿ ਸੁਖ ਮਾਰੈ ਨਾਮੁ ਬਿਸਾਰੀ ॥

Sri Guru Granth Sahib –Page 222

Guru Arjan Dev again writes:

“Do not lose your life in the gamble.”

ਜੁਐ ਜਨਮੁ ਨ ਕਬਹੂ ਹਾਰਿ ॥

Sri Guru Granth Sahib –Page 866

In a verse, third Sikh Guru, Guru Amar Das writes:

“They lose this precious human life in the gamble,
and do not understand the Word of the Shabad.”

ਜਨਮੁ ਪਦਾਰਥੁ ਜੁਐ ਹਾਰਿਆ ਸਬਦੈ ਸੁਰਤਿ ਨ ਪਾਈ ॥

Sri Guru Granth Sahib –Page 1155

vi. Catching of Animals (Hunting)

In various similes used in Sri Guru Granth Sahib, catching of animals has been mentioned. The context is that as animals are lured by various temptations and caught, similarly human mind is also lured by wordly temptations and spends his whole life in worldly pursuits gaining nothing and fails to achieve the main goal, that is, getting near to God.

(a) Catching of Elephants

Catching of elephants was a popular game. The method of catching elephants has been written in detail in *Ain-i-Akbari*. The lure for female elephant is used to catch the male elephant. Taking this as an example, Bhagat Kabir writes in a verse:

“Like the straw figure of a female elephant, fashioned to trap the bull elephant, O crazy mind, the Lord of the Universe has staged the drama of this world.

Attracted by the lure of sexual desire, the elephant is captured, O crazy mind, and now the halter is placed around its neck.”

ਕਾਲਬੂਤ ਕੀ ਹਸਤਨੀ ਮਨ ਬਊਰਾ ਰੇ ਚਲਤੁ ਰਚਿਓ ਜਗਦੀਸ ॥

ਕਾਮ ਸੁਆਇ ਗਜ ਬਸਿ ਪਰੇ ਮਨ ਬਊਰਾ ਰੇ ਅੰਕਸੁ ਸਹਿਓ ਸੀਸ ॥

Sri Guru Granth Sahib –Page 335-336

(b) Catching Parrot

The parrot has been kept in Indian homes as a pet since the times immemorial. In the Indian history, there are number of references to this domesticated bird. Bhagat Kabir in a verse in Sri Guru Granth Sahib, refers to the mode of catching a parrot:

“Like the parrot caught in the trap, O crazy mind, you trapped by the affairs of Maya.

Like the weak dye of the safflower, O crazy mind, so is the expanse of this world of form and substance.”

ਜਿਉ ਨਲਨੀ ਸੂਅਟਾ ਗਹਿਓ ਮਨ ਬਉਰਾ ਰੇ ਮਾਯਾ ਇਹੁ ਬਿਉਹਾਰੁ ॥
ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਮਨ ਬਉਰਾ ਰੇ ਤਿਉ ਪਸਰਿਓ ਪਾਸਾਰੁ ॥

Sri Guru Granth Sahib –Page 336

(c) Catching a Monkey

Monkey is a common animal. The beggers use monkeys to show various dramatic actions and is used as a source of amusement for people. This method of amusement is being used since ancient times. The monkeys are caught and then trained to perform tricks. The monkeys are trapped while trying to take hand full of parched gram from a jar with narrow opening from which it is not possible to remove hand full of gram.

Bhagat Kabir uses this analogy of trapping of monkey to advise human beings to avoid lust and greediness failing which they will also dance like monkeys in the hands of evil forces. In a verse he says:

“The monkey stretches out its hand, O crazy mind, and takes a handful of corn
now unable to escape, O crazy mind, it is made to dance from door to door.”

ਮਰਕਟ ਮੁਸਟੀ ਅਨਾਜ ਕੀ ਮਨ ਬਉਰਾ ਰੇ ਲੀਨੀ ਹਾਥੁ ਪਸਾਰਿ ॥
ਛੂਟਨ ਕੋ ਸਹਸਾ ਪਰਿਆ ਮਨ ਬਉਰਾ ਰੇ ਨਾਚਿਓ ਘਰ ਘਰ ਬਾਰਿ ॥

Sri Guru Granth Sahib –Page 336

(d) Kite Flying

Kite flying has always been a popular source of amusement since medieval times. Bhagat Namdev refers to kite flying in a verse in Ramkali Raga :

“The boy takes paper, cuts it and makes a kite, and flies it in the sky.

Talking with his friends, he still keeps his attention on the kite string.”

ਆਨੀਲੇ ਕਾਗਦੁ ਕਾਟੀਲੇ ਗੂਡੀ ਆਕਾਸ ਮਧੇ ਭਰਮੀਅਲੇ ॥
ਪੰਚ ਜਨਾ ਸਿਉ ਬਾਤ ਬਤਉਆ ਚੀਤੁ ਸੁ ਡੋਰੀ ਰਾਖੀਅਲੇ ॥

Sri Guru Granth Sahib –Page 972

ECONOMIC CONDITIONS

The literature created by the Sikh Gurus and saints during the 15th and 16th century is of special interest to the students of economics history. Certain verses in Sri Guru Granth Sahib give evidence of great value. These verses are all allegorical in form, since the allegory employed amounts to a comparison between the divine reality and the earthly reality, the latter should have been portrayed truthfully in order to make allegory itself effective.

Agricultural Layout

Guru Arjan Dev writes;

“The watchman oversees the field of another,
But the field belongs to his master, while he must get up and depart.

He works so hard, and suffers for that field,
But still, nothing comes into his hands. ⁽¹⁾

The dream is His, and the kingdom is His;
He who has given the wealth of Maya, has infused the desire for it.”

ਜਿਉ ਰਾਖਾ ਖੇਤ ਊਪਰਿ ਪਰਾਏ ॥

ਖੇਤੁ ਖਸਮ ਕਾ ਰਾਖਾ ਉਠਿ ਜਾਏ ॥

ਉਸੁ ਖੇਤ ਕਾਰਣਿ ਰਾਖਾ ਕੜੈ ॥

ਤਿਸ ਕੈ ਪਾਲੈ ਕਛੁ ਨ ਪੜੈ ॥

ਜਿਸ ਕਾ ਰਾਜੁ ਤਿਸੈ ਕਾ ਸੁਪਨਾ ॥

ਜਿਨਿ ਮਾਇਆ ਦੀਨੀ ਤਿਨਿ ਲਾਈ ਤ੍ਰਿਸਨਾ ॥

Sri Guru Granth Sahib – page 179

At another place Guru Arjan Dev writes:

“The Reaper (of crop of life) does not look upon any as unripe, half-ripe or fully ripe.

1. It indicates two classes in every village. One was the Landlord or peasant and the other was labourer.

Picking up and wielding their sickles, the harvesters arrive.
When the landlord gives the order, they cut and measure the
crop."⁽²⁾

ਹਰੀ ਨਾਹੀ ਨਹ ਡਡੁਰੀ ਪਕੀ ਵਢਣਹਾਰ ॥

ਲੈ ਲੈ ਦਾਤ ਪਹੁਤਿਆ ਲਾਵੇ ਕਰਿ ਤਈਆਰੁ ॥

ਜਾ ਹੋਆ ਹੁਕਮੁ ਕਿਰਸਾਣ ਦਾ ਤਾ ਲੁਣਿ ਮਿਣਿਆ ਖੇਤਾਰੁ ॥

Sri Guru Granth Sahib – page 43

We have thus a hint here of the great division of the rural working population into peasants and agricultural labourers, which is sometimes assumed to be entirely of modern growth.

In the following hymn, Kabir depicts the village torn by internal conflicts in which either the headmen is ruined by disobedient peasantry or peasants are made fully subject to headman's authority.

"The body is a village, and the soul is the owner and farmer;
the five farm-hands live there.

The eyes, nose, ears, tongue and sensory organs of touch
do not obey any order."⁽³⁾

O father, now I shall not live in this village.

The accountants summoned Chitargupat, the recording scribe
of the conscious and the unconscious, to ask for an account
of each and every moment.

When the Righteous Judge of Dharma calls for my account,
there shall be a very heavy balance against me.

The five farm-hands shall then run away, and the bailiff
shall arrest the soul.

Says Kabir, listen, O' Saints: settle your accounts in this
farm.

O' Lord, please forgive Your slave now, in this life, so that
he may not have to return again to this terrifying world-
ocean."

ਦੇਹੀ ਗਾਵਾ ਜੀਉ ਧਰ ਮਹਤਉ ਬਸਹਿ ਪੰਚ ਕਿਰਸਾਨਾ ॥

ਨੈਨੁ ਨਕਟੁ ਸ੍ਵਨੁ ਰਸਪਤਿ ਇੰਦ੍ਰੀ ਕਹਿਆ ਨ ਮਾਨਾ ॥

-
2. It implies that the labourers used to work at the command of the landlord or peasant.
 3. This allegory clearly indicates that at times farm labourers did not obey the landlord.

ਬਾਬਾ ਅਬ ਨ ਬਸਉ ਇਹ ਗਾਉ ॥
 ਘਰੀ ਘਰੀ ਕਾ ਲੇਖਾ ਮਾਗੈ ਕਾਇਥੁ ਚੇਤੂ ਨਾਉ ॥
 ਧਰਮ ਰਾਇ ਜਬ ਲੇਖਾ ਮਾਗੈ ਬਾਕੀ ਨਿਕਸੀ ਭਾਰੀ ॥
 ਪੰਚ ਕ੍ਰਿਸਾਨਵਾ ਭਾਗਿ ਗਏ ਲੈ ਬਾਧਿਓ ਜੀਉ ਦਰਬਾਰੀ ॥
 ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਖੇਤ ਹੀ ਕਰਹੁ ਨਿਬੇਰਾ ॥
 ਅਬ ਕੀ ਬਾਰ ਬਖਸਿ ਬੰਦੇ ਕਉ ਬਹੁਰਿ ਨ ਭਉਜਲਿ ਫੇਰਾ ॥

Sri Guru Granth Sahib – page 1104

These verses forcefully bring out the temporary nature of the tenure of the revenue officials, which seems to have been special feature of medieval Indian administrations.

“This is in conformity with the Persian evidence available of this period. These local language source material is useful and significant in supplementing the historical material available.”⁽⁴⁾

In the medieval Punjab, there were mainly three professions viz. 1) Agriculture 2) Trade 3) Service. All have been described in various hymns in Sri Guru Granth Sahib.

Agriculture

The majority of the population was engaged in agriculture and main economy of the country was based on farming and cultivation. There are many similes and allegories depicting different aspects of agricultural process. The text in Sri Guru Granth Sahib cannot be properly understood unless the medieval system of cultivation, irrigation, harvesting and husking are properly comprehended. The old system of farming which is so essential for interpreting the Sikh scriptures has undergone a complete change with the advancements in science and technology. It is thus essential to deliberate on various similes and allegories used in Sri Guru Granth Sahib. In those days in India, the kind of soil was determined by the method of irrigation. If the soil was irrigated by means of wells, was known as “chahi”, a Persian word, meaning watered by wells. If the soil was irrigated by rain water, it was known as “Barani” and the third type of soil was known as “Banjar”, which means barren (unfertile). The Persian Wheel

4. Evidence for 16th century Agrarian Conditions in Sri Guru Granth Sahib, Irfan Habib, published in the Indian Economic and Social Review, Vol. 3, Jan.-March, 1964, p 64-71

was used to draw water from the well through small buckets. Guru Nanak Dev has described the Persian wheel in the following words:

“The buckets on the chain of the Persian wheel rotate; one empties out to fill another.

This is just like the Play of our Lord and Master; such is His Glorious Greatness.”

ਜੈਸੇ ਹਰਹਟ ਕੀ ਮਾਲਾ ਟਿੰਡ ਲਗਤ ਹੈ ਇਕ ਸਖਨੀ ਹੋਰ ਫੇਰ ਭਰੀਅਤ ਹੈ ॥
ਤੈਸੇ ਹੀ ਇਹੁ ਖੇਲੁ ਖਸਮ ਕਾ ਜਿਉ ਉਸ ਕੀ ਵਡਿਆਈ ॥

Sri Guru Granth Sahib- Page 1329

The cultivation of land was the most popular profession. The cultivators first ploughed the land, then used to throw the seeds in the furrows and used leveller to make the surface of the land flat and smooth followed by watering of the land. The plants will grow and when they reached certain height, the cultivator will form hedges of thorny bushes to protect the crop. Guru Nanak Dev has used this process in a simile to elevate the human soul by meditation in the name of God.

“Make your mind the farmer, good deeds the farm, modesty the water, and your body the field.

Let the Lord's Name be the seed, contentment the plough, and your humble dress the fence.

Doing deeds of love, the seed shall sprout, and you shall see your home flourish.

O Baba, the wealth of Maya does not go with anyone.

This Maya has bewitched the world, but only a rare few understand this.

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥

ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥

ਭਾਉ ਕਰਮ ਕਰਿ ਜੀਮਸੀ ਸੇ ਘਰ ਭਾਗਨ ਦੇਖੁ ॥

ਬਾਬਾ ਮਾਇਆ ਸਾਥਿ ਨ ਹੋਇ ॥

ਇਨਿ ਮਾਇਆ ਜਗੁ ਮੋਹਿਆ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥

Sri Guru Granth Sahib- Page 595

Guru Nanak Dev has again used the process of growing grain in the field, harvesting it when ripe and grinding it for human consumption as a simile to give a message that only those who will

be attached with the central (peg in grinding wheel) force, meaning Lord, will be saved from the worldly woes.

“When the crop is ripe, then it is cut down; only the stalks are left standing.

The corn on the cob is put into the threshers, and the kernels are separated from the cobs.

Placing the kernels between the two mill-stones, people sit and grind the corn.

Those grains which stick to the central axle are spared-Nanak has seen this wonderful vision!”

ਜਾ ਪਕਾ ਤਾ ਕਟਿਆ ਰਹੀ ਸੁ ਪਲਰਿ ਵਾੜਿ ॥

ਸਣੁ ਕੀਸਾਰਾ ਚਿਥਿਆ ਕਣੁ ਲਇਆ ਤਨੁ ਝਾੜਿ ॥

ਦੁਇ ਪੁੜ ਚਕੀ ਜੋੜਿ ਕੈ ਪੀਸਣ ਆਇ ਬਹਿਨੁ ॥

ਜੋ ਦਰਿ ਰਹੇ ਸੁ ਉਬਰੇ ਨਾਨਕ ਅਜਬੁ ਡਿਨੁ ॥

Sri Guru Granth Sahib- Page 142

In a corn plant, without corn, other things like stem are not so useful. Guru Nanak Dev has used the corn and stem as simile to explain the significance of meditation in the name of God.

“It is like threshing a crop without any corn - nothing is gained. In the same way, no benefit comes from the faithless cynic.”

ਬਿਨੁ ਕਣ ਖਲਹਾਨੁ ਜੈਸੇ ਗਾਹਨ ਪਾਇਆ ॥

ਤਿਉ ਸਾਕਤ ਤੇ ਕੇ ਨ ਬਰਾਸਾਇਆ ॥

Sri Guru Granth Sahib- Page 1137

How beautifully, the reward for meditation on the name of God has been described:

“I have hooked up the plow of Truth,
and I plant the seed of the Name in hopes that the Lord, in
His Generosity,
will bestow a bountiful harvest.”

ਮੈ ਸਤ ਕਾ ਹਲੁ ਜੋਆਇਆ ॥

ਨਾਉ ਬੀਜਣ ਲਗਾ ਆਸ ਕਰਿ ਹਰਿ ਬੋਹਲ ਬਖਸ ਜਮਾਇ ਜੀਉ ॥

Sri Guru Granth Sahib- Page 73

In the following hymn, Guru Arjan Dev gives the simile of landlords and tenants and explains as to how the tenants of evil tendencies can be controlled.

"I have come to Your Sanctuary.
 The five farm-hands have become my tenants;
 None dare to raise their heads against me. O' Nanak, my
 village is populous and prosperous.
 I am a sacrifice, a sacrifice to You.
 I meditate on You continually.
 The village was in ruins, but You have re-populated it. I am
 a sacrifice to You."

ਹਉ ਆਇਆ ਸਾਮੈ ਤਿਹੰਡੀਆ ॥
 ਪੰਜਿ ਕਿਰਸਾਣ ਮੁਜੇਰੇ ਮਿਹਡੀਆ ॥
 ਕੰਨੁ ਕੋਈ ਕਢਿ ਨ ਹੰਘਈ ਨਾਨਕ ਵੁਠਾ ਘੁਘਿ ਗਿਰਾਉ ਜੀਉ ॥
 ਹਉ ਵਾਰੀ ਘੁੰਮਾ ਜਾਵਦਾ ॥
 ਇਕ ਸਾਹਾ ਤੁਧੁ ਧਿਆਇਦਾ ॥
 ਉਜੜੁ ਥੇਹੁ ਵਸਾਇਓ ਹਉ ਤੁਧੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ ॥

Sri Guru Granth Sahib- Page 73

Water is essential for the crop to grow, sometimes rain water
 can help to make the crop flourishing.
 "The Generous Lord, the Great Giver reaches out with His
 Hands,
 and the rain pours down on the world.
 The corn germinates in the fields; contemplate the Lord's
 Name with love."

ਹਰਿ ਦਾਤੈ ਦਾਤਾਰਿ ਹਥੁ ਕਢਿਆ ਮੀਹੁ ਵੁਠਾ ਸੈਸਾਰੇ ॥
 ਅੰਨੁ ਜੰਮਿਆ ਖੇਤੀ ਭਾਉ ਕਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਰੇ ॥

Sri Guru Granth Sahib- Page 1318

If the roots of a tree are cut, its branches and leaves become
 dry. This simile has been given to explain as to how the cursed are
 wandering about.

"Those who are cursed by the Saints wander around lost.
 When the tree is cut off at its roots, the branches wither and
 die."

ਜੋ ਜੋ ਸੰਤਿ ਸਰਾਪਿਆ ਸੇ ਫਿਰਹਿ ਭਵੰਦੇ ॥
 ਪੇਡੁ ਮੁੰਢਾਹੁ ਕਟਿਆ ਤਿਸੁ ਡਾਲੁ ਸੁਕੰਦੇ ॥

Sri Guru Granth Sahib- Page 317

Significance of Rain

"The rainy season of Saawan has come. The Gurmukh meditates on the Lord's Name.

All pain, hunger and misfortune end, when the rain falls in torrents.

The entire earth is rejuvenated, and the grain grows in abundance."

ਸਾਵਣੁ ਆਇਆ ਝਿਮਝਿਮਾ ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥

ਦੁਖ ਭੁਖ ਕਾਤਾ ਸਭੁ ਚੁਕਾਇਸੀ ਮੀਹੁ ਵਠਾ ਛਹਬਰ ਲਾਇ ॥

ਸਭ ਧਰਤਿ ਭਈ ਹਰੀਆਵਲੀ ਅੰਨੁ ਜੰਮਿਆ ਬੋਹਲ ਲਾਇ ॥

Sri Guru Granth Sahib- Page 1250

At places, the Gurus have given the allegory of cottage industry. The persons who do not remember the name of God are circling around like an oilman's ox.

"He is like the ox at the oil-press; each morning when he rises,

God places the yoke upon him.

The Lord always sees and hears everything; nothing can be concealed from Him.

As you plant, so shall you harvest, according to what you planted in the past."

ਓਹੁ ਤੇਲੀ ਸੰਦਾ ਬਲਦੁ ਕਰਿ ਨਿਤ ਭਲਕੇ ਉਠਿ ਪ੍ਰਭਿ ਜੋਇਆ ॥

ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਤਿਦੂ ਕਿਛੁ ਗੁਝਾ ਨ ਹੋਇਆ ॥

ਜੈਸਾ ਬੀਜੇ ਸੋ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬਿ ਕਿਨੈ ਬੋਇਆ ॥

Sri Guru Granth Sahib- Page 309

At places human beings are described as a trader. They have come in this world to have a flourishing trade. They can be successful if they remember the name of God. Guru Angad dev writes:

"The merchants come from the Banker; He sends the account of their destiny with them.

On the basis of their accounts, He issues the Hukam of His Command,

And they are left to take care of their merchandise.

The merchants have purchased their merchandise and packed up their cargo.

Some depart after having earned a good profit, while others leave, having lost their investment altogether”

ਸਾਹ ਚਲੇ ਵਣਜਾਰਿਆ ਲਿਖਿਆ ਦੇਵੈ ਨਾਲਿ ॥

ਲਿਖੇ ਉਪਰਿ ਹੁਕਮੁ ਹੋਇ ਲਈਐ ਵਸਤੁ ਸਮਾਲਿ ॥

ਵਸਤੁ ਲਈ ਵਣਜਾਰਈ ਵਖਰੁ ਬਧਾ ਪਾਇ ॥

ਕੋਈ ਲਾਹਾ ਲੈ ਚਲੇ ਇਕਿ ਚਲੇ ਮੂਲੁ ਗਵਾਇ ॥

Sri Guru Granth Sahib- Page 1238

By giving a simile of merchants, Guru Ram Das is of the view that God himself helps to make the man attain spirituality.

“God Himself is the balance scale, He Himself is the weigher, and He Himself weighs with the weights.

He Himself is the banker, He Himself is the trader, and He Himself makes the trades.

The Beloved Himself fashioned the world, and He Himself counter-balances it with a gram.

My mind meditates on the Lord, Har, Har, and finds peace.

ਆਪੇ ਕੰਡਾ ਆਪਿ ਤਰਾਜੀ ਪ੍ਰਭਿ ਆਪੇ ਤੋਲਿ ਤੋਲਾਇਆ ॥

ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਆਪੇ ਵਣਜੁ ਕਰਾਇਆ ॥

ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਪਿਆਰੈ ਪਿਛੈ ਟੰਕੁ ਚੜਾਇਆ ॥

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਧਿਆਇ ਸੁਖੁ ਪਾਇਆ ॥

Sri Guru Granth Sahib- Page 605

TRADE

Similarly, metaphor of trade has been given in the following lines

“Make your ever-decreasing life your shop, and make the Lord’s Name your merchandise.

Make understanding and contemplation your warehouse, and in that warehouse, store the Lord’s Name.

Deal with the Lord’s dealers, earn your profits, and rejoice in your mind.

Let your trade be listening to scripture, and let Truth be the horses you take to sell.

Gather up merits for your travelling expenses, and do not think of tomorrow in your mind.

When you arrive in the land of the Formless Lord, you shall find peace in the Mansion of His Presence.”

ਹਾਣੁ ਹਟੁ ਕਰਿ ਆਰਜਾ ਸਚੁ ਨਾਮੁ ਕਰਿ ਵਧੁ ॥
 ਸੁਰਤਿ ਸੋਚ ਕਰਿ ਭਾਂਡਸਾਲ ਤਿਸੁ ਵਿਚਿ ਤਿਸ ਨੋ ਰਖੁ ॥
 ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਲੈ ਲਾਹਾ ਮਨ ਹਸੁ ॥
 ਸੁਣਿ ਸਾਸਤ ਸਉਦਾਗਰੀ ਸਤੁ ਘੋੜੇ ਲੈ ਚਲੁ ॥
 ਖਰਚੁ ਬੰਨੁ ਚੰਗਿਆਈਆ ਮਤੁ ਮਨ ਜਾਣਹਿ ਕਲੁ ॥
 ਨਿਰੰਕਾਰ ਕੈ ਦੇਸਿ ਜਾਹਿ ਤਾ ਸੁਖਿ ਲਹਹਿ ਮਹਲੁ ॥

Sri Guru Granth Sahib- Page 595

SERVICE

Here Guru Nanak Dev gives the simile of Employment:

“Let your service be the focusing of your consciousness,
 and let your occupation be the placing of faith in the Nam.
 Let your work be restraint from sin; only then will people
 call you blessed.

O’ Nanak, the Lord shall look upon you with His Glance of
 Grace, and you shall be blessed with honor four times over.”

ਲਾਇ ਚਿਤੁ ਕਰਿ ਚਾਕਰੀ ਮੰਨਿ ਨਾਮੁ ਕਰਿ ਕੰਮੁ ॥
 ਬੰਨੁ ਬਦੀਆ ਕਰਿ ਧਾਵਣੀ ਤਾ ਕੋ ਆਖੈ ਧੰਨੁ ॥
 ਨਾਨਕ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਚੜੈ ਚਵਗਣ ਵੰਨੁ ॥

Sri Guru Granth Sahib- Page 595-596

In an allegory, Guru Ram Das explains, how our body is
 sustained by God’s power:

“The five bulls, the senses, pull the wagon of the body around.
 By the Lord’s power, one’s honour is preserved.
 But when the axle breaks, the wagon falls and crashes.”

ਪੰਚ ਬੈਲ ਗਡੀਆ ਦੇਹ ਧਾਰੀ ॥
 ਰਾਮ ਕਲਾ ਨਿਬਰੈ ਪਤਿ ਸਾਰੀ ॥
 ਧਰ ਤੂਟੀ ਗਾਡੇ ਸਿਰ ਭਾਰਿ ॥

Sri Guru Granth Sahib- Page 879

Politeness and Civility

Simile of iron smith has been given at various places to explain
 the significance of remembering God and the significance of love
 and sweet words and how these things unite people. There is a bond
 between Love and Sweet Words as explained in the following hymn:

“When pieces of bronze or gold or iron break,

The metal-smith welds them together again in the fire, and the bond is established.

If a husband leaves his wife,

Their children may bring them back together in the world, and the bond is established.

When the king makes a demand, and it is met, the bond is established.

When the hungry man eats, he is satisfied, and the bond is established.

In the famine, the rain fills the streams to overflowing, and the bond is established.

There is a bond between love and words of sweetness."

ਕੈਹਾ ਕੰਚਨੁ ਤੁਟੈ ਸਾਰੁ ॥ ਅਗਨੀ ਗੰਢੁ ਪਾਏ ਲੋਹਾਰੁ ॥

ਗੋਰੀ ਸੇਤੀ ਤੁਟੈ ਭਤਾਰੁ ॥ ਪੁਤੀ ਗੰਢੁ ਪਵੈ ਸੰਸਾਰਿ ॥

ਰਾਜਾ ਮੰਗੈ ਦਿਤੈ ਗੰਢੁ ਪਾਇ ॥ ਭੁਖਿਆ ਗੰਢੁ ਪਵੈ ਜਾ ਖਾਇ ॥

ਕਾਲਾ ਗੰਢੁ ਨਦੀਆ ਮੀਹ ਝੋਲ ॥ ਗੰਢੁ ਪਰੀਤੀ ਮਿਠੇ ਬੋਲ ॥

Sri Guru Granth Sahib- Page 143

Description of divine ecstasy

"Make spiritual wisdom the molasses, meditation the flowers, and the Fear of God the fire enshrined in your mind.

The central spinal channel, is intuitively balanced, and the drinker drinks in this wine."

ਗੁੜੁ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਮਹੁਆ ਭਉ ਭਾਠੀ ਮਨ ਧਾਰਾ ॥

ਸੁਖਮਨ ਨਾਰੀ ਸਰਜ ਸਮਾਨੀ ਪੀਵੈ ਪੀਵਨਹਾਰਾ ॥

Sri Guru Granth Sahib- Page 969

Boat of Meditation, the only way to cross the ocean of life

Meditation is the real boat and raft of humanity

"Crossing the stream, my foot does not get stuck - I am filled with love for You.

O Lord, my heart is attached to Your Feet; the Lord is Nanak's raft and boat."

ਨਦੀ ਤਰੰਦੜੀ ਮੈਡਾ ਖੋਜੁ ਨ ਖੁੰਭੈ ਮੰਝਿ ਮੁਹਬਤਿ ਤੇਰੀ ॥

ਤਉ ਸਹ ਚਰਣੀ ਮੈਡਾ ਹੀਅੜਾ ਸੀਤਮੁ ਹਰਿ ਨਾਨਕ ਤੁਲਹਾ ਬੇੜੀ ॥

Sri Guru Granth Sahib- Page 520

Futility

In the following hymn, Guru Nanak Dev writes that the real wealth is remembering the name of God and other worldly items are vanishable:

“Thousands of pounds of gold, and thousands of pounds of silver;
the king over the heads of thousands of kings.
Thousands of armies, thousands of marching bands and spearmen;
the emperor of thousands of horsemen.
The unfathomable ocean of fire and water must be crossed.
The other shore cannot be seen; only the roar of pitiful cries can be heard.
O’ Nanak, there, it shall be known, whether anyone is a king or an emperor.”

ਲਖ ਮਣ ਸੁਇਨਾ ਲਖ ਮਣ ਰੁਪਾ ਲਖ ਸਾਹਾ ਸਿਰਿ ਸਾਹ ॥
ਲਖ ਲਸਕਰ ਲਖ ਵਾਜੇ ਨੇਜੇ ਲਖੀ ਘੋੜੀ ਪਾਤਿਸਾਹ ॥
ਜਿਥੈ ਸਾਇਰੁ ਲੰਘਣਾ ਅਗਨਿ ਪਾਣੀ ਅਸਗਾਹ ॥
ਕੰਧੀ ਦਿਸਿ ਨ ਆਵਈ ਧਾਹੀ ਪਵੈ ਕਹਾਹ ॥
ਨਾਨਕ ਓਥੈ ਜਾਣੀਅਹਿ ਸਾਹ ਕੇਈ ਪਾਤਿਸਾਹ ॥

Sri Guru Granth Sahib- Page 1287

Economic Disparity

One of the main features of the economy which was prevalent in the medieval times was inequality. The feudal system was the characteristic of the society. There was a vast difference in life styles of different people. Some were rolling in luxury while others were on the verge of starvation.

In the following two verses, Bhagat Kabir writes:

“To some, the Lord has given silks and satins, and to some, beds decorated with cotton ribbons.
Some do not even have a poor patched coat, and some live in thatched huts.”

ਕਾਹੂ ਦੀਨੇ ਪਾਟ ਪਟੰਬਰ ਕਾਹੂ ਪਲਘ ਨਿਵਾਰਾ ॥
ਕਾਹੂ ਗਰੀ ਗੋਦਰੀ ਨਾਹੀ ਕਾਹੂ ਖਾਨ ਪਰਾਰਾ ॥

Sri Guru Granth Sahib- Page 479

“Sometimes, people do not appreciate milk, sugar and ghee. Sometimes, they have to beg for bread from door to door. Sometimes, people prance around on horses. Sometimes, they do not even have shoes for their feet. Sometimes, people sleep on cozy beds with white sheets. Sometimes, they do not even have straw to put down on the ground.”

ਕਬਹੂ ਖੀਰਿ ਖਾਡ ਘੀਉ ਨ ਭਾਵੈ ॥ ਕਬਹੂ ਘਰ ਘਰ ਟੂਕ ਮਗਾਵੈ ॥
ਕਬਹੂ ਤੁਰੇ ਤੁਰੰਗ ਨਚਾਵੈ ॥ ਕਬਹੂ ਪਾਇ ਪਨਹੀਓ ਨ ਪਾਵੈ ॥
ਕਬਹੂ ਖਾਟ ਸੁਪੇਦੀ ਸੁਵਾਵੈ ॥ ਕਬਹੂ ਭੂਮਿ ਪੈਆਰੁ ਨ ਪਾਵੈ ॥

Sri Guru Granth Sahib- Page 1164

In the contemporary social life of that time, there was lot of disparity among the people and the same has been mentioned in Sri Guru Granth Sahib. Guru Nanak Dev writes:

“Some have chains around their necks, while some ride on many horses.

He Himself acts, and He Himself causes us to act. Unto whom should I complain?”

ਇਕਨ੍ਹਾ ਗਲੀ ਜੰਜੀਰੀਆ ਇਕਿ ਤੁਰੀ ਚੜਹਿ ਬਿਸੀਆਰ ॥
ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ ॥

Sri Guru Granth Sahib- Page 475

“He Himself fashioned the vessel of the body, and He Himself fills it.

Into some, milk is poured, while others remain on the fire. Some lie down and sleep on soft beds, while others remain watchful.”

ਆਪੇ ਭਾਂਡੇ ਸਾਜਿਅਨੁ ਆਪੇ ਪੂਰਨੁ ਦੇਇ ॥
ਇਕਨ੍ਹੀ ਦੁਧੁ ਸਮਾਈਐ ਇਕਿ ਚੁਲ੍ਹੈ ਰਹਨਿ ਚੜੇ ॥
ਇਕਿ ਨਿਹਾਲੀ ਪੈ ਸਵਨਿ ਇਕਿ ਉਪਰਿ ਰਹਨਿ ਖੜੇ ॥

Sri Guru Granth Sahib- Page 475

Economic Middle Class preferred

Amongst higher strata and lower strata of society, Guru Arjan Dev preferred the economical middle class and called it ‘suhela’ (ਸੁਹੇਲਾ), which is the easiest way of life.

"The household which is filled with abundance - that household suffers anxiety.

One whose household has a little, wanders around searching for more.

He alone is happy and at peace, who is liberated from both conditions."

ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ ॥

ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੈ ਭ੍ਰਮੰਤਾ ॥

ਦੁਹੁ ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ ਸੋਈ ਸੁਹੇਲਾ ਭਾਲੀਐ ॥

Sri Guru Granth Sahib- Page 1019

HISTORICAL BACKGROUND OF SACRED RAGAS

It is believed that air and water were created first on earth. Winds blew all over the globe creating two distinct notes – high and low. In this atmosphere of heavenly music the world was created. Therefore, music is in every creature, human beings, animals, birds etc. in every form of creation. Sikh Gurus used music as medium for spiritual elevation.

As in all cultures, music too has two streams, one is a folk music and the other is classical music. Folk music was developed first. Early man was impressed with singing of birds. Then some tribes started singing to entertain themselves and their fellow beings. Persons who did excellent in bravery or in any other field were appreciated loudly for their heroic acts in the form of ballad singing.

The Sikh Gurus had most intimate connection with the masses. Therefore, they never lost sight of folk music. Like the Greek people there had been custom in Punjab to eulogise the bravery of heroes in the form of ode which is called *Var*. They had their particular tunes to sing these *Vars*. In Sri Guru Granth Sahib, there are twenty two *Vars*. Their main theme is praise of God. Guru Arjan Dev assigned tunes to nine *Vars* indicating the then popular tunes in which they were to be sung.⁽¹⁾ The indication of the tune is given in the beginning of the *Var*.⁽²⁾ Just in the case of *Asa Di Var*, it has been recommended that it should be sung in tune of Raja Tunda Asraja. There are eight more such indications for singing eight different *Vars*. These popular tunes were sung in the praise of heroic deeds of nobles who fought for ethnic cause sufferings and ultimate victory over evil inspired musicians to compose these *Vars* which were very popular in those days.

-
1. Some writers are of the view that these tunes were added by Guru Hargobind, the sixth Guru. But Bhai Kahn Singh Nabha in his *Mahan Kosh* states that these tunes were added by Guru Arjan Dev.
 2. Sri Guru Granth Sahib, p 462

Besides *Vars*, the Sikh Gurus used the folk tunes of 'Ghorian'⁽³⁾ which were sung by ladies when bridegroom used to ride the horse. Similarly there were four *lavan*⁽⁴⁾ which are now recited for marriage ceremony. There is also *Alahanian*⁽⁵⁾ metre which is used for mourning song. The Gurus used these metres but with changed contents. These metres have been based on spirituality. The Gurus used folk metres to convey the message of spiritual elevation.

In ancient times in India, music was mostly developed in the form of prayer. It is believed that the music was invented by gods and goddesses for the purpose of prayer. According to an old tradition recorded in Sanskrit text following six Ragas were produced by Mahadeva and his wife Parvati. Thus the following principle Hindu Ragas were made current:

1 Sri Raga, 2 Basant Raga, 3 Bhairav Raga, 4 Panchma Raga, 5 Megh Raga, 6 Nat Narain Raga.⁽⁶⁾

It is also found in Ayeen-e-Akbery or Akber's Regulations by Abdul Fazl, translated by Franci Gladevin (vide p 727)

"Singing was invented by Mahadeva and Parvati. That the first had five mouths from each of which issued a musical mode in the following order.:

1. Shree Raga, 2. Basant Raga, 3 Bhairon Raga, 4 Panchama Raga, 5 Megh Raga.

To these they added Natta Narayana which they attribute to Parvati. These six modes they call raga and each has several varieties, the six are most common.

1. Varieties of Shri Raga

1 Malavi, 2 Triveni, 3 Gauri, 4 Kedari, 5 Madhmadi, 6 Vihari or Behari

2. Varieties of Basanta Raga

1 Desi, 2 Devagiri, 3 Vairati, 4 Todi, 5 Lalita, 6 Hindola

3. Varieties of Bhairon Raga

1 Madhyamadi, 2 Bhairavi, 3 Bengali, 4 Varatika, 5 Saindhavi, 6 Punarjneya or Poonargeya.

3. Sri Guru Granth Sahib, p 575

4. Ibid., p 773

5. Ibid., p 578

6. Abul Fazl, Ain-i-Akbari, Vol. III, Asiatic Society, Calcutta, 1993, p 263

4. Varieties of Panchama Raga

1 Vibhasa 2 Bhupati, 3 Kanara, 4 Bandhusika, 5 Malassi,
6 Padhamanri

5. Varieties of Megh Raga

1 Mallar, 2 Saurastri, 3 Asaveri, 4 Kaushika, 5 Gandhari, 6
Harasringar

6. Varieties of Natta Naraina Raga

1 Kamodi, 2 Kalyan, 3 Ahiri, 4 Sudhdha, 5 Salaka (Saluk), 6
Nata Hambir ⁽⁷⁾

The opinion of some of the leading historians of ancient Hindu period is that in India, music had reached its climax during the flourishing reign of the Maurya dynasty and it remained so till the end of Mohamedan conquest. Some scholars say that the fourteenth and fifteenth centuries were the most important in the development of the Northern school of music. Majority of the Emperors did a great deal to extend the practice of music and most of them had musicians attached to their courts. From this time dates the introduction of Persian models into the music of India.⁽⁸⁾

The Mohamedans, as ruling class, came in contact with the people in India for the first time in eleventh century and since then the system of music of the country had been undergoing a change. The Mohammedans did not follow the theory of art, but they patronized practical musicians and were themselves instrumental in composing and introducing several styles of songs and devised new forms of musical instruments. It is also related by Mohammedan historians of that age, that when Dacca was invaded by Allaudin Khilji in 1294 A.D. and the conquest of South India was accomplished in 1310 A.D. by his general, Malik Kafur, music was in flourishing condition. The musicians and their Hindu preceptors were patronized and employed in service and they settled in North India.⁽⁹⁾

It is to be mentioned here that Hazrat Amir Khusro, the celebrated Persian poet and musician, came to India during the reign of Allaudin Khilji and the active part he took in developing the Indian melodies is

7. Ibid., p 264

8. The Origin of the Raga, S Bandyopadhyaya, Munshi Ram Manohar Lal Publishers (P) Ltd., Delhi, 1978, p 22-23

9. Ibid., p 23

noteworthy. By a judicious combination of Persian 'makamats' and 'Indian raga', he had introduced many derivative melodies hitherto known to the Indian musicians at that time. It is also said that Amir is also responsible for the introduction to the Indian music the ragas namely Yaman, Firdos, Fargana, Sarparda, Zilaph and many others.⁽¹⁰⁾

None of the scholars of the medieval age, neither defined the term 'raga' and 'ragini' nor stated anywhere in their respective texts, the reasons, if any for such fanciful classification which were full of controversy. Hence, the authors of a later period excluded this system from their music literature and included in their respective works the system of 'Janak-Janya' or 'mela or raga', which is current even today.⁽¹¹⁾

During 13th and 14th century, when Indo-Muslim cultural contacts were being made, there developed schism between North Indian music and South Indian music. Some musicologists thought that mingling of Muslim melodies with Indian music polluted the purity. It was considered different type of music before the advent of Islam. Therefore North Indian Hindustani type, South Indian or Karnataka style became rigidly fixed.⁽¹²⁾

Music in Sikhism

It has been recorded in Janamsakhi of *Bhai Mani Singh* that Guru Nanak while sitting under a tree on the outskirts of Baghdad started singing shabad to the tune of Mardana's *rabab*. This attracted the carvans crowd which resented the intrusion, since praying in musical tunes is forbidden according to the tenets of Islam. Pir Dastgir of Baghdad came there and addressed the Guru, "Music tend to divert the mind towards enjoyment of senses. It is, therefore, not proper to use it for holy communion." Guru replied, "Musical sound originated from God, it is holy in every sense. The best way to worship God is to blend the divine word with holy music. The music for worship is higher than the type of singing indulged in by some for entertainment."⁽¹³⁾

The fourth Guru Ram Das has elaborated:

10. Ibid., p 23-24

11. Ibid., p 29

12. Emurie Te Nize, Lediën Kopan, Indian Music History and Structure, p 7-8

13. Sikh Sacred Music, published by Sikh Sacred Music Society, New Delhi, p 37-38

"Among all Ragas, that one is sublime, O'Brother,
by which the Lord comes to abide in the mind.
Those Ragas which are in the Sound-current of the Naad
are totally true;
their value cannot be expressed."

ਸਭਨਾ ਰਾਗਾਂ ਵਿਚਿ ਸੋ ਭਲਾ ਭਾਈ ਜਿਤੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

ਰਾਗੁ ਨਾਦੁ ਸਭੁ ਸਚੁ ਹੈ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ ॥

Sri Guru Granth Sahib – pp 1423

"Pure composition unites music and poetry in dissoluble bond. And so intimate is their connection, so equal their value, so indispensable their strictness of their union that rules of sense and propriety render them to echo of each other".⁽¹⁴⁾ Keeping in view the effectiveness of poetry and music, Sikh Gurus combined poetry with music.

There has been a long history of Indian classical music for singing of hymns of Rig Veda, a separate Veda namely Sam Veda was composed. But in the case of Sri Guru Granth Sahib, no separate volume for the directions for singing of holy hymns was needed. In most of the hymns in Sri Guru Granth Sahib, indication of Raga, author of the hymn and its method of singing in the form of *Gharu* had been noted. According to Bhai Kahn Singh, *Gharu* means *Taal* and computation of *Swar* or *Murchhana* in relation to Sargam Praj Raga. In Iran *Gharu* is called 'Gah'.⁽¹⁵⁾

To foster the integration in the society, Hindu and Muslim *Ragas* have been included in Sikh scripture. This is the unique example set by Guru Arjan Dev while compiling Sri Guru Granth Sahib. Just as Guru Arjan Dev had integrated the Hindu and Muslim Ragas, it was Guru Nanak who brought South Indian Ragas to North and combined them. The examples in Sri Guru Granth Sahib are Ramkali Dakhani, Gauri Dakhani, Vadhans Dakhani etc.

The Ragas of Sri Guru Granth Sahib:

Hymns in Sri Guru Granth Sahib are set to the following 31 Ragas :

14. Quoted for Surinder Mohan Tagore, Six principle Hindu Ragas, Delhi, 1982, p 33

15. Bhai Kahn Singh Nabha, Mahakosh and Shabadarth, S.G.P.C., Amritsar, Vol. I, Introduction

1. Sri 2. Majh 3. Gauri 4. Asa 5. Gujri 6. Devagandhari
7. Bihagra 8. Vadhans 9. Sorath 10. Dhanasri 11. Jaitsri
12. Todi 13. Bairari 14. Tilang 15. Suhi 16. Bilawal
17. Gaund 18. Ramkali 19. Natnarain 20. Maligaura 21. Maru
22. Tukhari 23. Kedara 24. Bhairav 25. Basant 26. Sarang
27. Malhar 28. Kanhara 29. Kalyan 30. Prabhati 31. Jaijaiwanti

Contributors of Sri Guru Granth Sahib

Guru Nanak Dev - Composed Bani in 19 Ragas viz Sri, Majh Gauri, Asa, Gurjri, Wadhans, Sorath, Dhanasri, Tilang, Suhi, Bilawal, Ramkali, Maru, Tukhari, Bhairav, Basant, Sarang, Malaar and Prabhati.

Guru Angad Dev - Composed only *slokas* which have been incorporated in vars.

Guru Amar Das - Composed Bani in 17 Ragas, all the Ragas used by Guru Nanak except Tilang and Tukhari.

Guru Ram Das - Composed Bani in 29 Ragas, all the Ragas used in Sri Guru Granth Sahib (except Raga Kedara and Jai Jai Vanti).

Guru Arjan Dev - composed Bani in 30 Ragas, all the Ragas used in Sri Guru Granth Sahib except Raga jai Jai Vanti.

Guru Tegh Bahadur - Composed Bani in 15 Ragas which are: Gauri, Asa, Gujri, Bihagra, Sorath, Jaitsri, Dhanasri, Todi, Tilang, Bilawal, Ramkali, Maru, Basant, Sarang and Jai Jai Vanti. The Raga Jai Jai Vanti has been used only by Guru Tegh Bahadur.

(ii) Baba Sunder

Baba Sundar was the great grandson of Guru Amardas. There is one hymn of six verses in Raga Ramkali composed by Baba Sundar. It is said that this hymn was composed by Baba Sundar at the death of Guru Amardas.

(iii) The Musicians/Bards of the Sikh Gurus

Mardana - He was companion and musician of Guru Nanak. There are 3 slokas of Mardana in Bihagra Di Var (page 553). **Sata & Balwand** - They were bards in the court of Guru Angad. Once in their ego they thought that the glory of Guru's house was due to their singing. They resigned and did not come to the Guru. After a few days they realized their folly and came back to the Guru for forgiveness. They were duly forgiven. There is a Var in praise of the Guru in Sri Guru Granth Sahib, in Raga Ramkali (page 966).

(iv) The Bhagats

1. Sheikh Farid - composed hymns in Ragas Asa and Suhi.
2. Jai Dev - composed hymns in Ragas Gujri and Maru.
3. Kabir - composed Bani in 17 Ragas viz Sri, Gauri, Asa, Gujri, Sorath, Dhanasri, Tilang, Suhi, Bilawal, Ramkali, Maru, Kedara, Bharav, Basant, Sarang and Malar, Prabhati.
4. Namdev - Composed Bani in 17 Ragas viz Gauri, Asa, Gujri, Sorath, Dhanasri, Todi, Tilang, Bilawal, Ramkali, Mali-Guara, Maru, Bhairav, Basant Sarang, Malar, Kanra, Prabhati.
5. Ravidas - Composed Bani in 16 Ragas viz Sri, Gauri, Asa, Gujri, Sorath, Dhanasri, Jaitsri, Suhi, Gaur, Bilawal, Ramkali, Maru, Kedara, Bharav, Basant and Malaar.
6. Beni - Composed Bani in Ragas Sri, Ramkali and Prabhati.
7. Trilochan - Composed Bani in Ragas Sri, Gujri and Dhanasri.
8. Ramanand - Composed one hymn in Raga Basant.
9. Dhanna - Composed four hymns in Ragas Asa and Dhanasri.
10. Bhikhan - Composed two hymns in Raga Sorath.
11. Sadhna - Composed one hymn in Raga Bilawal.
12. Pipa - Composed one hymn in Raga Dhanasri.
13. Sain - Composed one hymn in Raga Dhanasri.
14. Parmanand - Composed one hymn in Raga Sarang.

Symphony of Ragas

There are various stands in the spectrum of Ragas⁽¹⁶⁾ in Sri Guru Granth Sahib. It is not the music of a single person. It is a symphony of singing of birds and tunes of different countries and melodies of various regions. Besides this, a large number of metres from different regions and localities have been used. All these contribute to make a distinct impact in the evolution of various branches of music.

The historical background of different Ragas of Sri Guru Granth Sahib is given below:

I Ragas Named After Birds

In the evolution of music birds have played a significant part. In

16. V. Prem Latha, Music Through the Ages, Sandeep Parkashan, Delhi, p 338

the primitive state of society nothing interested a man more than cries of animals and songs of birds. Thus the sounds of animated nature especially the songs of birds delighted the savage and greatly contributed towards the formation of various tunes. It is for this reason that some of the Ragas have been named after birds.

1. Raga Bihag or Bihaghra drives its name from a bird named Bihag.⁽¹⁷⁾ This raga is performed during the early night time between 9 p.m. and midnight, and it creates a devotional mood and makes one aware of separation and loneliness and produces an urge to seek unity with Lord. The texts composed in this raga describes how complete peace and satisfaction comes to the person who surrenders everything to the Lord.⁽¹⁸⁾

2. Raga Sarang Sarang is a kind of Indian Cuckoo which is believed to drink only rain drops. It is said to be peaceful by nature which provides coolness and solace to the human mind and puts an end to its wanderings. It is sung during the mid day. It is said that the hymns sung in this measure put an end to all thirst and hunger of mind and result in equipoise.

3. Raga Vadhans Vadhans is a bird of Swan family. It is known to have discriminating power which can separate milk from water. Vadhans is considered suitable for the cold season and is assigned to the afternoon hours. Its mood is quiet and tender.⁽¹⁹⁾

II Ragas Named After Tribes

In the early phase of the history of mankind there used to be settlement of tribes. The people of same tribe used to live together in order to meet the challenges of wild animals as well as their rivals in the tribal warfare. Some of the tribes used to sing in a particular way. Through centuries their tunes were harmonised and developed into various *ragas* symbolising the names of their tribes. The following two ragas listed in Sri Guru Granth Sahib have tribal origin.

1. Raga Gujar This *raga* was developed from the tribe of Gurjaras⁽²⁰⁾ popularly known as Gujar before they moved from their homelands in the Northwest through the Punjab into Gujarat. This *raga* may be performed during any season of the year and is assigned

17. Giri Raj Shah, Indian Heritage, Delhi, 1982, p 152

18. Sarup Singh Alag, Introduction to Guru Granth, Ludhiana, p 271

19. Ibid., p 272

20. Giri Raj Shah, op-cit, p 152

to the early morning hours. It produces a mood of thoughtfulness that reaches deep into the heart.

2. Raga Bhairvi : Another *raga* having tribal origin is Bhairvi or Bhairo which was after Bhairo tribe.⁽²¹⁾ Bhairon was an important raga at the time of Guru Nanak Dev and has continued to retain its significance and popularity. This raga has been described as awe-inspiring and as expressing the "fulfilment of the desire to worship." This raga is performed before sunrise.

III Ragas Belonging to Other Countries and Regions

1. Raga Tukhari Tukhari was probably based on a folk tune from country named Tukhar which was in the north of Afghanistan.⁽²²⁾ No raga of this name appears in the classifications of the period when shabads were being composed and Sri Guru Granth Sahib was compiled. Tukhari was used by Guru Nanak Dev, Guru Ram Das and Guru Arjan Dev. Guru Nanak Dev's composition Bara Maha is set to this Raga. It appears to be a raga for the morning hours to be sung in winter.

2. Raga Kalyan The Indian Sanskrit name for this raga is Kalyan and the Persian is Yuman.⁽²³⁾ It is performed during the first part of the night and is considered a blessing bringing all good into one's life.

3. Raga Majh This is the second Raga to appear in Sri Guru Granth Sahib. The first raga is Sri Raga and the third Raga is Gauri. This is a regional raga of Majha- the central portion of the Punjab- and is sung in the afternoon

This raga is attributed to Guru Nanak Dev, who developed it from a Punjabi folk tune. Possibly it has been reserved purely for Gurbani Kirtan. Here Guru Nanak Dev has given an account of social, cultural and religious conflicts between the Hindus and the Muslims in his age. Guru Arjan Dev has composed the calendar - Barah Maha - in this raga. He has dwelt on the characteristics of different months.⁽²⁴⁾

4. Raga Sorath This *raga* drives its origin from Saurashtra which is now a part of Gujrat state. Sorath belongs to the cold season

21. Indian Music, Indian Council of Cultural Relations, New Delhi, p 8

22. Nandu Lal Dey, Dictionary of Ancient and Medieval India, Delhi, see Tukhar

23. S. Bandyopadhyaya, op-cit, p 23-24

24. Sarup Singh Alag, op-cit, p 267

and is performed in the first quarter of night. The mood is light and cheerful, with a pleasing sound resembling Raga Desh.⁽²⁵⁾

5. Raga Kanhara Raga Kanara originated in South India. Darbari (or courtly) Kanara was created by India's greatest musician, Tansen, in the 16th Century, the profound mood and spirit of this great raga cannot be surpassed. Raga Darbari Kanhara is assumed by many to be North India's greatest raga. Raga Kanhara is one among the Kanada family of ragas. Kanhara is a group of ragas in Hindustani classical music. Kanhara is derived from Karnata, which implies that the raga is originally from the Carnatic music (South India) tradition. Assigned to the night hours, its mood is quiet and full of majesty. Guru Ram Das, Guru Arjan Dev and Bhagat Namdev have written hymns in this raga.

6. Raga Todi It is considered one of the most important ragas of the north Indian ragas. Todi was used by the Gurus for 32 hymns. This is a raga for the late morning hours and the mood is gentle, with an aura of adoration. The texts composed to this raga emphasize that no matter what problems man confronts or what ever worldly affairs distract the mind, devotion to the Lord brings one back to the path of release from worldliness.⁽²⁶⁾

IV Seasonal Ragas : Following *ragas* are intended to be sung in different seasons of the year.

1. Raga Basant

The name Basant is from Sanskrit "*vasant*" meaning spring, and during that season of the year Basant may be performed at any time of the day or night. Otherwise, it is reserved for the night between 9 p.m. and midnight. Basant is a very old raga dating from the 8th century. Guru Nanak Dev, Guru Amar Das, Guru Ram Das, Guru Arjan Dev and Guru Tegh Bahadar composed Shabads in this raga. Performed in slow tempo, this gentle melody depicts quiet joy.

2. Raga Malhar

During the monsoons, Malar can be sung at any time of the day or night; otherwise, it is designated for late evening or early morning. Its mood is joyful because the rains cause the crops to grow and the flowers to bloom. Malhar is frequently combined with other ragas,

25. Ibid., p 234

26. Ibid., p 267

particularly Megha. Tansen made some changes in Malhar and this raga is known as Mian ki Malhar. Guru Amar Das states in quite unequivocal terms that Malhar measure is of cool temper. It can be sung at any time during the rainy season but otherwise it is sung in the afternoon (third quarter of the day)⁽²⁷⁾

V. Other Ragas

1. Sri Raga

This is an important raga and occupies the first place in the Sikh Scripture. The word "Shri" means great or respected. It is an important raga.

Raga Sri was favoured for religious events and is found in many ancient articles on music. Sri is a rare but popular concert raga today and is considered one of the most famous from among the North Indian classical systems.⁽²⁸⁾ It is traditionally performed at sunset. Its mood is one of majesty combined with prayerful meditation.

2. Raga Gauri

This is an evening raga assigned to autumn and its mood is contemplative. The composition in Gauri is very voluminous. Gauri was used by Guru Nanak Dev, Guru Amar Das, Guru Ram Das, Guru Arjan Dev and Guru Tegh Bahadur. Several forms of Gauri Raga exist historically and this probably accounts for the large number of variants: Gauri Cheti, Gauri Bairagan, Gauri Dipaki, Gauri Purbi, Gauri Guareri, Gauri-Majh, Gauri Malava, Gauri Mala, Gauri Sorath, Gauri Dakhani. The *Bani* set in this *Raga* takes the human mind out of evil and endeavours to restore pristine glory to individual self.

3. Raga Asa

Asa is a very old raga which was once popular in the Punjab (northern India) but seldom heard in concerts today. Asa is a devotional raga for the cold season and is performed in the early morning just before sunrise. This is a very important *raga* in Sri Guru Granth Sahib. *Asa Di Var*, in this measure is recited in all the Gurdwaras in the morning. However, it is also known as a twilight melody with a calm mystical mood. Raga Asa was used by Guru Nanak Dev, Guru Angad, Guru Amar Das, Guru Ram Das, Guru Arjan Dev and Guru Tegh Bahadur. Kabir, Namdev, Ravidas, Dhanna and Sheikh Farid have written hymns in this *raga*.

27. Ibid., p 276

28. Ibid., p 266

RELIGIOUS PERSECUTION

Going through the lives of great seers, it can be seen that there had been a number of religious persecutions. The prophets and seers have been persecuted since the time immemorial by the rulers. It is because of the fact that rulers were afraid of their popularity and truth preached by them. Jesus Christ was crucified by monarch of the time. Prophet Mohammad was turned out of Mecca and Hassan and Hussain were martyred in the battle of Karbla. Guru Arjan Dev, the fifth Guru and Guru Teg Bahadur, the ninth Guru of the Sikhs were also martyred by the Mughal rulers.

In Sri Guru Granth Sahib, two incidents of religious persecution have been mentioned. One was that of Bhagat Nam Dev and the other one of Bhagat Kabir.

Persecution of Nam Dev

Nam Dev was a saint of Maharashtra. He composed poetry of devotion in Marathi as well as in Hindi.⁽¹⁾ Sixty two of his hymns are enshrined in Sri Guru Granth Sahib.⁽²⁾ In the beginning he was a devotee of Sarguna School of Bhakti. In course of his spiritual quest, Nam Dev, being a worshipper of the Divine in the concrete form, became a devotee of attributeless, Nirguna Absolute.⁽³⁾

Nam Dev was born in 1270 in Narsi, district Sitara.⁽⁴⁾ The parents of Nam Dev belonged to a tailor caste. Nam Dev was married at the age of eleven years. He had four sons and one daughter. Under the influence of Giandev, he was converted to Path of Bhakti. Much of his time was spent in worship and kirtan, chanting mostly verses of his own compositions. He roamed about in the country and came to Punjab in later part of his life.⁽⁵⁾ He lived for more than 20 years in

1. Ranade (Mysticism in Maharashtra) quoted in Kabir and Bhagati Movement, Dr. Mohan Singh Diwana, Lahore, 1934, p 56
2. Bhai Kahn Singh Nabha, Mahan Kosh, Patiala. See Namdev
3. M.A. Macauliffe, Sikh Religion, Vol. VI, Delhi, 1963, p 40
4. Ibid., p 4
5. Ibid., p 23-37

village Ghuman in the district of Gurdaspur, where a temple in the form of Samadh is preserved in his memory. This temple was constructed by Jassa Singh Ramgarhia (1723-1803 A.D.) and tank besides this was repaired by Maharani Sada Kaur, mother-in-law of Maharaja Ranjit Singh.⁽⁶⁾ He spent early 50 years of his life at Pandharpur, where he gathered around himself a group of devotees. He died in 1350 A.D.⁽⁷⁾, more than 100 years before the first Guru of the Sikhs, Guru Nanak Dev was born. According to different traditions, some believed that he died at Pandharpur and while others believed that he died at Ghuman, where his Samadh is preserved.

In Sri Guru Granth Sahib, there is a hymn recording his encounter with the Sultan of that time. Most probably, this Sultan is Mohd. Tughlaq (1325-1351 A.D.). It is recorded that the Muslim Sovereigns used to go with gifts to the Hindu Saints and sages to get their innermost desires fulfilled.⁽⁸⁾ The details of the encounter have been given by Nam Dev himself in the verse preserved in Sri Guru Granth Sahib:

“The Sultan said, “Listen, Nam Dev:

Let me see the actions of your Lord.”||1||

The Sultan arrested Nam Dev,

And said, “Let me see your Beloved Lord.”||1||Pause||

“Bring this dead cow back to life.

Otherwise, I shall cut off your head here and now.”||2||

Nam Dev answered, “O king, how can this happen?

No one can bring the dead back to life. ||3||

I cannot do anything by my own actions.

Whatever the Lord does, that alone happens.”||4||

The arrogant king was enraged at this reply.

He incited an elephant to attack. ||5||

Nam Dev’s mother began to cry,

and she said, “Why don’t you abandon your Lord Ram, and worship his Lord Allah?”||6||

Nam Dev answered, “I am not your son, and you are not my mother.

6. Ibid., p 39

7. Kirpal Singh, *Guru Granth Sahib-As Source of History*, Patiala, 1998, p 38

8. B.N. Luniya, *Evolution of Indian Culture*, Agra, 1980, p 325

Even if my body dies, I will still sing the Glorious Praises of the Lord."||7||

The elephant attacked him with his trunk,

But Nam Dev was saved, protected by the Lord. ||8||

The king said, "The Qazis and the Mullahs bow down to me,

But this Hindu has trampled my honour."||9||

The people pleaded with the king, "Hear our prayer, O king.

Here, take Nam Dev's weight in gold, and release him."||10||

The king replied, "If I take the gold, then I will be consigned to hell,

By forsaking my faith and gathering worldly wealth."||11||

With his feet in chains, Nam Dev kept the beat with his hands,

Singing the Praises of the Lord. ||12||

"Even if the Ganges and the Jamuna rivers flow backwards,

I will still continue singing the Praises of the Lord."||13||

Three hours passed,

And even then, the Lord of the three worlds had not come. ||14||

Playing on the instrument of the feathered wings,

The Lord of the Universe came, mounted on the eagle garura. ||15||

He cherished His devotee,

And the Lord came, mounted on the eagle garura. ||16||

The Lord said to him, "If you wish, I shall turn the earth sideways.

If you wish, I shall turn it upside down. ||17||

If you wish, I shall bring the dead cow back to life.

Everyone will see and be convinced."||18||

Nam Dev prayed, and milked the cow.

He brought the calf to the cow, and milked her. ||19||

When the pitcher was filled with milk,

Nam Dev took it and placed it before the king. ||20||

The king went into his palace,

And his heart was troubled. ||21||

Through the Qazis and the Mullahs, the king offered his prayer,

"Forgive me, please, O' Hindu; I am just a cow before you."||22||

Nam Dev said, "Listen, O' king:

Have I done this miracle? ||23||

The purpose of this miracle is

That you, O' king, should walk on the path of truth and humility."||24||

Nam Dev became famous everywhere for this.

The Hindus all went together to Nam Dev. ||25||

If the cow had not been revived,

People would have lost faith in Nam Dev. ||26||

The fame of Nam Dev spread throughout the world.

The humble devotees were saved and carried across with him. ||27||

All sorts of troubles and pains afflicted the slanderer.

There is no difference between Nam Dev and the Lord."||28||1||10||

ਸੁਲਤਾਨੁ ਪੂਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ ॥ ਦੇਖਉ ਰਾਮ ਤੁਮਾਰੇ ਕਾਮਾ ॥ 1 ॥
 ਨਾਮਾ ਸੁਲਤਾਨੇ ਬਾਪਿਲਾ ॥ ਦੇਖਉ ਤੇਰਾ ਹਰਿ ਬੀਨੁਲਾ ॥ 1 ॥ ਰਹਾਉ ॥
 ਬਿਸਮਿਲਿ ਗਊ ਦੇਹੁ ਜੀਵਾਇ ॥ ਨਾਤਰੁ ਗਰਦਨਿ ਮਾਰਉ ਠਾਂਇ ॥ 2 ॥
 ਬਾਦਿਸਾਹ ਐਸੀ ਕਿਉ ਹੋਇ ॥ ਬਿਸਮਿਲਿ ਕੀਆ ਨ ਜੀਵੈ ਕੋਇ ॥ 3 ॥
 ਮੇਰਾ ਕੀਆ ਕਛੂ ਨ ਹੋਇ ॥ ਕਰਿ ਹੈ ਰਾਮੁ ਹੋਇ ਹੈ ਸੋਇ ॥ 4 ॥
 ਬਾਦਿਸਾਹੁ ਚੜ੍ਹਿਓ ਅਹੰਕਾਰਿ ॥ ਗਜ ਹਸਤੀ ਦੀਨੋ ਚਮਕਾਰਿ ॥ 5 ॥
 ਰੁਦਨੁ ਕਰੈ ਨਾਮੇ ਕੀ ਮਾਇ ॥ ਛੋਡਿ ਰਾਮੁ ਕੀ ਨ ਭਜਹਿ ਖੁਦਾਇ ॥ 6 ॥
 ਨ ਹਉ ਤੇਰਾ ਪ੍ਰਗੜਾ ਨ ਤੂ ਮੇਰੀ ਮਾਇ ॥ ਪਿੰਡੁ ਪੜੈ ਤਉ ਹਰਿ ਗੁਨ ਗਾਇ ॥ 7 ॥
 ਕਰੈ ਗਜਿੰਦੁ ਸੁੰਡ ਕੀ ਚੋਟ ॥ ਨਾਮਾ ਉਬਰੈ ਹਰਿ ਕੀ ਓਟ ॥ 8 ॥
 ਕਾਜੀ ਮੁਲਾਂ ਕਰਹਿ ਸਲਾਮੁ ॥ ਇਨਿ ਹਿੰਦੂ ਮੇਰਾ ਮਲਿਆ ਮਾਨੁ ॥ 9 ॥
 ਬਾਦਿਸਾਹੁ ਬੇਨਤੀ ਸੁਨੇਹੁ ॥ ਨਾਮੇ ਸਰ ਭਰਿ ਸੋਨਾ ਲੇਹੁ ॥ 10 ॥
 ਮਾਲੁ ਲੇਉ ਤਉ ਦੋਜਕਿ ਪਰਉ ॥ ਦੀਨੁ ਛੋਡਿ ਦੁਨੀਆ ਕਉ ਭਰਉ ॥ 11 ॥
 ਪਾਵਹੁ ਬੇੜੀ ਹਾਥਹੁ ਤਾਲ ॥ ਨਾਮਾ ਗਾਵੈ ਗੁਨ ਗੋਪਾਲ ॥ 12 ॥
 ਗੰਗ ਜਮੁਨ ਜਉ ਉਲਟੀ ਬਹੈ ॥ ਤਉ ਨਾਮਾ ਹਰਿ ਕਰਤਾ ਰਹੈ ॥ 13 ॥
 ਸਾਤ ਘੜੀ ਜਬ ਬੀਤੀ ਸੁਣੀ ॥ ਅਜਹੁ ਨ ਆਇਓ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥ 14 ॥
 ਪਾਖੰਤਣ ਬਾਜ ਬਜਾਇਲਾ ॥ ਗਰੁੜ ਚੜ੍ਹੇ ਗੋਬਿੰਦ ਆਇਲਾ ॥ 15 ॥
 ਅਪਨੇ ਭਗਤ ਪਰਿ ਕੀ ਪ੍ਰਤਿਪਾਲ ॥ ਗਰੁੜ ਚੜ੍ਹੇ ਆਏ ਗੋਪਾਲ ॥ 16 ॥
 ਕਹਹਿ ਤ ਧਰਣਿ ਇਕੋਡੀ ਕਰਉ ॥ ਕਹਹਿ ਤ ਲੇ ਕਰਿ ਉਪਰਿ ਧਰਉ ॥ 17 ॥
 ਕਹਹਿ ਤ ਮੁਈ ਗਊ ਦੇਉ ਜੀਆਇ ॥ ਸਭੁ ਕੋਈ ਦੇਖੈ ਪਤੀਆਇ ॥ 18 ॥
 ਨਾਮਾ ਪ੍ਰਣਵੈ ਸੇਲ ਮਸੇਲ ॥ ਗਊ ਦੁਹਾਈ ਬਛਰਾ ਮੇਲਿ ॥ 19 ॥
 ਦੂਧਹਿ ਦੁਹਿ ਜਬ ਮਟਕੀ ਭਰੀ ॥ ਲੇ ਬਾਦਿਸਾਹੁ ਕੇ ਆਗੇ ਧਰੀ ॥ 20 ॥
 ਬਾਦਿਸਾਹੁ ਮਹਲ ਮਹਿ ਜਾਇ ॥ ਅਉਘਟ ਕੀ ਘਟ ਲਾਗੀ ਆਇ ॥ 21 ॥
 ਕਾਜੀ ਮੁਲਾਂ ਬਿਨਤੀ ਫੁਰਮਾਇ ॥ ਬਖਸੀ ਹਿੰਦੂ ਮੈ ਤੇਰੀ ਗਾਇ ॥ 22 ॥

ਨਾਮਾ ਕਹੈ ਸੁਨਹੁ ਬਾਦਿਸਾਹ ॥ ਇਹੁ ਕਿਛੁ ਪਤੀਆ ਮੁਝੈ ਦਿਖਾਇ ॥ 23 ॥
 ਇਸ ਪਤੀਆ ਕਾ ਇਹੈ ਪਰਵਾਨੁ ॥ ਸਾਚਿ ਸੀਲਿ ਚਾਲਹੁ ਸੁਲਿਤਾਨ ॥ 24 ॥
 ਨਾਮਦੇਉ ਸਭ ਰਹਿਆ ਸਮਾਇ ॥ ਮਿਲਿ ਹਿੰਦੂ ਸਭ ਨਾਮੇ ਪਹਿ ਜਾਹਿ ॥ 25 ॥
 ਜਉ ਅਬ ਕੀ ਬਾਰ ਨ ਜੀਵੈ ਗਾਇ ॥ ਤ ਨਾਮਦੇਵ ਕਾ ਪਤੀਆ ਜਾਇ ॥ 26 ॥
 ਨਾਮੇ ਕੀ ਕੀਰਤਿ ਰਹੀ ਸੰਸਾਰਿ ॥ ਭਗਤ ਜਨਾਂ ਲੇ ਉਧਰਿਆ ਪਾਰਿ ॥ 27 ॥
 ਸਗਲ ਕਲੇਸ ਨਿੰਦਕ ਭਇਆ ਖੇਦੁ ॥ ਨਾਮੇ ਨਾਰਾਇਨ ਨਾਹੀ ਭੇਦੁ
 ॥ 28 ॥ 1 ॥ 10 ॥

Sri Guru Granth Sahib —pp 1165-66

In the end Sultan was advised to walk on the path of truth and humility.

Persecution of Kabir

Kabir's full name was Kabir Dass. According to tradition, he was born in 1398 A.D. There is also a difference of opinion about his date of death. Mostly it is believed that he died in 1518 A.D.⁽⁹⁾ Kabir was a son of a Brahmin widow who had abandoned him and that he was found by a Muslim weaver, named Niru, who adopted the boy and taught him weaver's trade. He was married to Loi and had two children.⁽¹⁰⁾ Most of the time he lived in Benaras, the place of pilgrimage for Hindus.⁽¹¹⁾

There are 534 verses composed by Kabir and included in *Sri Guru Granth Sahib* in Bhagat Vani.⁽¹²⁾

In his verses, he has referred to three tests. It is believed that Sultan Sikandar Lodhi, when visited Benaras in 1448 A.D., some Muslims and Brahmins made complaint against Kabir. Kabir was called and he was bound with chains and was thrown into the river. Later on Kabir is said to have been thrown into fire. When these means of destruction failed, a furious elephant was let loose on him. On seeing Kabir, the elephant fled away from the scene. Kabir has mentioned this event in a verse, which is quoted below. In *Sri Guru Granth Sahib*, in the verses of Kabir, there is a mention of two tests in detail, throwing into river Ganga (page 1162 in *Sri Guru Granth Sahib*) and throwing before the elephant (page 870 in *Sri Guru Granth Sahib*).

9. Macauliffe, *Sikh Religion*, Vol. VI, p 122

10. *Encyclopadia of Sikhism*, Vol. II, p 403

11. Macauliffe, *Sikh Religion*, Vol. VI, p 130

12. Bhai Kahn Singh Nabha, *Mahakosh*, see Kabir.

There is a mention that "Three times he carried out tests, even then his hard heart was not satisfied".⁽¹³⁾ After all these tests, Kabir came out successfully, which proved his divinity.

Kabir describes these tests in the following hymns:

"The mother Ganges is deep and profound.

Tied up in chains, they took Kabir there.

My mind was not shaken; why should my body be afraid?

My consciousness remained immersed in the Lotus Feet of the Lord.

The waves of the Ganges broke the chains,

And Kabir was seated on a deer skin.

Says Kabir, I have no friend or companion.

On the water, and on the land, the Lord is my Protector".

ਗੰਗ ਗੁਸਾਇਨਿ ਗਹਿਰ ਗੰਭੀਰ ॥

ਜੰਜੀਰ ਬਾਂਧਿ ਕਰਿ ਖਰੇ ਕਬੀਰ ॥

ਮਨੁ ਨ ਡਿਗੈ ਤਨੁ ਕਾਹੇ ਕਉ ਡਰਾਇ ॥

ਚਰਨ ਕਮਲ ਚਿਤੁ ਰਹਿਓ ਸਮਾਇ ॥

ਗੰਗਾ ਕੀ ਲਹਰਿ ਮੇਰੀ ਟੁਟੀ ਜੰਜੀਰ ॥

ਮ੍ਰਿਗਛਾਲਾ ਪਰ ਬੈਠੇ ਕਬੀਰ ॥

ਕਹਿ ਕੰਬੀਰ ਕੋਉ ਸੰਗ ਨ ਸਾਥ ॥

ਜਲ ਥਲ ਰਾਖਨ ਹੈ ਰਖੁਨਾਥ ॥

Sri Guru Granth Sahib -pp 1162

In the following hymn, Kabir mentions about his second test:

"They tied my arms, bundled me up, and threw me before an elephant.

The elephant driver struck him on the head, and infuriated him.

But the elephant ran away, trumpeting,

"I am a sacrifice to this image of the Lord."

O my Lord and Master, You are my strength.

The Qazi shouted at the driver to drive the elephant on.

He yelled out, "O driver, I shall cut you into pieces.

Hit him, and drive him on!"

But the elephant did not move; instead, he began to meditate.

The Lord God abides within his mind.

13. Macauliffe, Sikh Religion, Vol. VI, p 131-132

What sin has this Saint committed,
That you have made him into a bundle and thrown him before
the elephant?

Lifting up the bundle, the elephant bows down before it.

The Qazi could not understand it; he was blind.

Three times, he tried to do it.

Even then, his hardened mind was not satisfied.

Says Kabir, such is my Lord and Master.

The soul of His humble servant dwells in the fourth state of
spiritual elevation."

ਭੁਜਾ ਬਾਂਧਿ ਭਿਲਾ ਕਰਿ ਡਾਰਿਓ ॥ ਹਸਤੀ ਕ੍ਰੋਧਿ ਮੂੰਡ ਮਹਿ ਮਾਰਿਓ ॥
ਹਸਤਿ ਭਾਗਿ ਕੈ ਚੀਸਾ ਮਾਰੈ ॥ ਇਆ ਮੂਰਤਿ ਕੈ ਹਉ ਬਲਿਹਾਰੈ ॥
ਆਹਿ ਮੇਰੇ ਠਾਕੁਰ ਤੁਮਰਾ ਜੋਰੁ ॥ ਕਾਜੀ ਬਕਿਬੇ ਹਸਤੀ ਤੋਰੁ ॥
ਰੇ ਮਹਾਵਤ ਤੁਝੁ ਡਾਰਉ ਕਾਟਿ ॥ ਇਸਹਿ ਤੁਰਾਵਹੁ ਘਾਲਹੁ ਸਾਟਿ ॥
ਹਸਤਿ ਨ ਤੋਰੈ ਧਰੈ ਧਿਆਨੁ ॥ ਵਾ ਕੈ ਰਿਦੈ ਬਸੈ ਭਗਵਾਨੁ ॥
ਕਿਆ ਅਪਰਾਧੁ ਸੰਤ ਹੈ ਕੀਨਾ ॥ ਬਾਂਧਿ ਪੋਟ ਕੁੰਚਰ ਕਉ ਦੀਨਾ ॥
ਕੁੰਚਰੁ ਪੋਟ ਲੈ ਲੈ ਨਮਸਕਾਰੈ ॥ ਬੂਝੀ ਨਹੀ ਕਾਜੀ ਅੰਧਿਆਰੈ ॥
ਤੀਨਿ ਬਾਰ ਪਤੀਆ ਭਰਿ ਲੀਨਾ ॥ ਮਨ ਕਠੋਰੁ ਅਜਹੂ ਨ ਪਤੀਨਾ ॥
ਕਹਿ ਕਬੀਰ ਹਮਰਾ ਗੋਬਿੰਦੁ ॥ ਚਉਥੇ ਪਦ ਮਹਿ ਜਨ ਕੀ ਜਿੰਦੁ ॥

Sri Guru Granth Sahib —pp 870-71

BIBLIOGRAPHY

ENGLISH

1. Sacred Writings of Sikhs, UNESCO, Orient Longmans, 2000 AD.
2. Memoir of Zahiruddin Babar, translated John Leyden and William Ervine revised Lucas king Oxford University Press, 1921
3. W.H. Moreland Agrarian System of Moslems of India, Allahabad 1929
4. Ishtaq Hussain Qureshi, Administration of the Sultanate of Delhi, Lahore 1943
5. Kirpal Singh, Janamsakhi Tradition, An Analytical Study, Amritsar, 2004
6. L.D. Swami Kunnu Pillai, the Indian Epheries, Vol. V, Madras, 1924
7. Teja Singh and Ganda Singh: A short History of Sikhs, Orient Longmans, 1950
8. Hobson-Jobson, Henry Yule and A.C. Burner, Delhi – 1968
9. K.M. Ashraf: Life and Conditions of Hindustan, 1970
10. Punjab Past and Present, Punjabi University, Patiala, Oct 1974
11. Ishwari Parsad, A Short History of Muslim Rule in India, Allahabad, 1965
12. K.A. Nizami, Some Aspects of Religion and Politics During Thirteen Century, Delhi 1961
13. B.N. Luniya, Life and Culture of Medieval India, Indore, 1978
14. Abul Fazal, Ain-i-Akbari, Translated the Blochman, Delhi 1965
15. Abul Fazal, Akbar Namah, translated H Bevereg, Delhi 2007
16. Kanwar Mehmood, Life and Condition of Hindustan, Delhi – 1970
17. J N Sarkar, Mughal Administration, 4th edition, Calcutta
18. A N Srivastava, History of India, Agra -1977
19. Lanepool, Medieval India
20. Cambridge History of India, Vol III

21. Mughal Government and Administrations, Sri Ram Sharma, Bombay 1957
22. A.C. Bannerji, Guru Nanak and His Times, Patiala, 1971
23. Mohmad Akbar, History of Punjab, Lahore, 1948
24. Tuzik-i-Jehangiri, translated by Alexendar Ragers, H Beveridge, Delhi 1965
25. Jean Tavernier Baptist, Travels of India, Calcutta 1905
26. Sher Singh Philosophy of Sikhism, Amritsar, 2003
27. Ritualism and Its Rejection in Sikhism, Surinder Singh Kohli, Amritsar 2000 AD
28. H.A. Rose, Glossary of Tribes and Castes, Vol III, Patiala 1971
29. Kirpal Singh, Partition of Punjab, Patiala, 1989
30. Kirpal Singh, Maharaja Ala Singh and His Time, Amritsar 1954.
31. Denzil Ibbetson, Punjab Castes, Punjab Govt, Lahore, 1916
32. M.A. Macauliffe, Sikh Religion, Vol. I-VI, Delhi 1963
33. Imperial Gazettee of India, Oxford, 1908, Volume 23
34. Abdul Khair Muhammad Farooque, Roads and Communication in Mughal India, Delhi 1977
35. Niccolous Mannucci, Mughal India, Vol III, London, 1907
36. D.R. Ahuja Folklore of Rajasthan, National Book Trust, New Delhi – 1980
37. Kirpal Singh Narang, History of Punjab, 4th Edition, Delhi
38. Fauja Singh, History of Punjab, Vol III, Punjabi University
39. P.N. Chopra, Some Aspects of Social Life, Jaipur 1963
40. Irfan Habib, Evidence of Agrarian Condition in Sri Guru Granth Sahib, Indian Economic and Social History Review, Vol 3, Jan-March 1964
41. S Bandyopadhyaya, The origin of Raga, Delhi 1978
42. Emurie Te Nize, Tedien Kopon, Indian Music History and Structure.
43. Surinder Mohan Tagore, Six Principal Hindu Ragas, Delhi, 1982
44. V Prem Latta, Music through the Ages, Sandeep Parkashan Delhi.
45. Dr Giri Raj Shah, Indian Heritage, Delhi, 1982
46. Nandu Lal Dey, Dictionary of Ancient and Medieval India, Delhi
47. Sarup Singh Alag, Introduction to Guru Granth Sahib, Ludhiana
48. Sikh Sacred Music, Sikh Sacred Music Society, New Delhi.
49. Indian Music, Indian Council of Cultural Relation, New Delhi.

50. Dr Mohan Singh Diwana, Kabir and Bhagati Movement, Lahore - 1934
51. Kirpal Singh, Guru Granth as a Source of History, Patiala - 1998
52. Encyclopaedia of Sikhism, 1-IV Volumes, Punjabi University, Patiala
53. Translation of Sri Guru Granth Sahib by Manmohan Singh - eight volumes, published by SGPC, Amritsar

PUNJABI

1. Sri Guru Granth Sahib, 1430 pages, Published by SGPC, Amritsar
2. Shabdarath Sri Guru Granth Sahib, Four Volumes, published by SGPC, Amritsar, 1963
3. Akali Kaur Singh, Gur Shabad Rattan Parkash, Peshawar - 1923
4. Senapat, Gursoba, Edited Ganda Singh, Patiala, 1996
5. Bhai Kahn Singh Nabha, Encyclopaedia of Sikh Literature popularly known as Mahankosh, Patiala.